PHILOSOPHY AS A SCIENCE

CARUS

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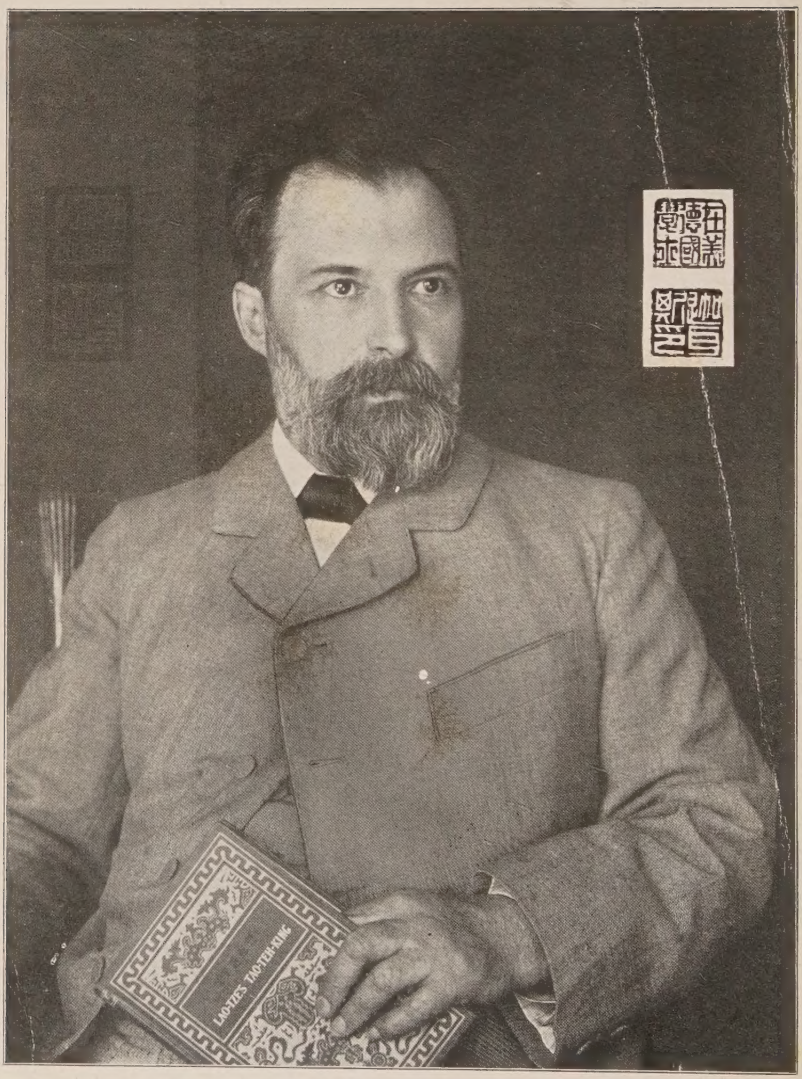

DR. PAUL CARUS

PHILOSOPHY AS A SCIENCE

A SYNOPSIS
OF THE WRITINGS
OF

DR. PAUL CARUS

CONTAINING AN INTRODUCTION WRITTEN BY HIMSELF, SUMMARIES OF HIS BOOKS, AND A LIST OF ARTICLES TO DATE.

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FOREWORD.

IN preparing this sketch of the philosophy with which I have identified my work, I have found it now and then unavoidable to be more personal than is my wont. However, the use of the pronoun in the first person is not meant as a claim, but as a limitation. It is, after all, necessary to let the reader see in this presentation of "Philosophy as a Science," how much or how little may be regarded as assured scientific results which have been generally accepted, and where a personal contribution to it still awaits the consensus of the competent.

PAUL CARUS.

CONTENTS

PAGE

FOREWORD

INTRODUCTION 1-28

Age of Science 1
Science and Scientific Methods 2
Form and the Philosophy of Form 5
The Scope of Philosophy 7
The Philosophy of the Future 8
No Things-in-Themselves 10
Causality, The Law of Transformation 11
The Importance of Psychology 12
The Doctrine of Parallelism 14
Organization and Memory 16
Memory, the Soul Builder 19
The Immortality Problem 21
Clearness and Mysticism 22
The Philosophy of Pure Form 24
Religion and Art 25

SUMMARIES OF BOOKS 29-93

PHILOSOPHY AND PSYCHOLOGY 29-44

Monism and Meliorism 29
Fundamental Problems 29
Three Philosophical Pamphlets 31
Primer of Philosophy 31
Kant's Prolegomena to Any Future Metaphysic 32
Kant and Spencer 33
The Surd of Metaphysics 34
The Soul of Man 37
The Foundations of Mathematics 40
Whence and Whither? 43

PAGE

ETHICS AND RELIGION 44-57
The Ethical Problem 44
The Nature of the State 46
Our Children 47
The Rise of Man 49
Homilies of Science 50
The Dawn of a New Religious Era and Other Essays 52
The Religion of Science 53
The Idea of God 54
God: An Enquiry and a Solution 55

HISTORY OF RELIGION 57-64
The History of the Devil 57
The Story of Samson 59
The Bride of Christ 61

GERMAN LITERATURE 65-68
Angelus Silesius 65
Edward's Dream 66
Goethe and Schiller's Xenions 66
Friedrich Schiller 67
Goethe, His Philosophy and Art 68

BUDDHISM 68-77
The Dharma 68
The Gospel of Buddha 69
Buddhism and Its Christian Critics 71
Portfolio of Buddhist Art, Historical and Modern. 73
Stories of Buddhism .....
(a) Karma 73
Karma, eine buddhistische Erzählung. German edition 74
(b) Nirvana 75
(c) Amitabha 76

Page
Chinese Subjects 77-87
Chinese Philosophy 77
Chinese Thought 79
Lao-Tze's Tao Teh King 81
The Canon of Reason and Virtue 81
T'ai-Shang Kan-Ying P'ien 83
Yin Chih Wen 84
Chinese Life and Customs 85
Poetry and Fiction 87-92
De Rerum Natura 87
Godward 88
Sacred Tunes for the Consecration of Life 88
The Crown of Thorns 89
Eros and Psyche 89
The Chief's Daughter 91
The Philosopher's Martyrdom 92
Summaries of Editorial Articles 93-187
Publisher's Note 187
Index 189

INTRODUCTION.

Philosophy an objective science.

THE AIM of all my writings centers in the endeavor to build up a sound and tenable philosophy, one that would be as objective as any branch of the natural sciences. I do not want to propound a new philosophy of my own but to help in working out philosophy itself, viz., philosophy as a science; and after many years of labor in this field I have come to the conclusion, not only that it is possible, but also that such a conception of the world is actually preparing itself in the minds of men.

The old philosophies are constructions of purely subjective significance, while agnosticism, tired of these vain efforts and lacking strength to furnish a better solution of the problem, claims that the main tasks of philosophy cannot be accomplished; but if science exists, there ought to be also a philosophy of science, for there must be a reason for the reliability of knowledge.

Agnosticism a failure.

Every success of scientific inquiry, every progress of research in the several fields of knowledge, every new invention based upon methodical experiment, is a refutation of agnosticism—the philosophy of nescience—in so far as these several advances corroborate the reliability of science.

Dawn of the age of science.

Mankind has become more and more convinced of the efficiency of science, and in this sense the philosophy of science prevails even now as a still latent but nevertheless potent factor in the life of mankind, manifesting itself in innumerable subconscious tendencies of the age. We may confidently hope that the future which the present generation is preparing will be the age of science.

Science and scientific methods.

IT MIGHT seem redundant to ask the question, "What is Science?" but we will, nevertheless, answer it briefly. Science is not the monopoly of the naturalist or the scholar, nor is it anything mysterious or esoteric. Science is the search for truth, and truth is the adequacy of a description of facts. Science differs from so-called common sense only in this, that its work is done with scrupulous care according to well-considered methods and under the constant supervision of a reexamination.

Science is based upon observation and experience. It starts with describing the facts of our experience, and complements experience with experiment. It singles out the essential features of facts, and generalizes the result in formulas for application to future experience; partly, in order to predict coming events; partly, to bring about desirable results. Generalized state-

ments of facts are called truths, and our stock of truths, knowledge.

Philosophy of science an harmonious system.

There are always two factors needed for establishing scientific truth, indeed, for establishing any kind of knowledge: they are, first, sense experience, and second, method. By method we mean the function of handling the material furnished by sense activity, viz., identifying samenesses and differences, comparing various phenomena, i. e., classifying and contrasting them; measuring and counting them; tracing the succession of cause and effect, and arranging the truths thus established into an harmonious system.

Formal sciences the organ of thought.

RIGHT HERE it will be found necessary to point out the significance of the distinction between form and substance. An evaluation of pure form will yield on the one hand the formal sciences, arithmetic, geometry with all other branches of mathematics, pure mechanics, logic, and all that is kin to it; and, on the other hand, the sciences that investigate concrete things as well as definite occurrences—physics, chemistry, astronomy, physiology, psychology, history, etc.

The philosophy of science uses the formal sciences as the organ of thought, and supplies to the sciences of concrete phenomena the method of establishing truth

Monism and the economy of thought.

by describing facts of the same kind according to their characteristic and significant features in general formulas, and to systematize these formulas in a unitary world-conception, commonly called "Monism."

The several sciences are traveling on this path; they have instinctively found the right methods which alone can be justified before the tribunal of the philosophy of science, and there is nothing in the entire domain of existence that cannot become an object of scientific investigation.

Contrasts but no contradiction in the Cosmos.

Experience verifies our conviction that the assured results of the various sciences, the so-called scientific truths, never conflict with each other; they may form contrasts but they never contradict one another. This indicates that the world in which we live is a cosmos, not a chaos.

Truth.

By this statement that the world is a cosmos is meant that its constitution is consistent in all its details; it presents itself to us as a unitary system; and a genuine *truth* (i. e., a formula describing the general features of a definite set of facts), if once proved to be true, will remain true forever. We may see old truths in a new light, we may better and ever better learn to understand their significance and also the relation between several truths; but a truth will always remain true. In other words, the consistency of the world is both uni-

versal and eternal. What is true here is true everywhere, and what is true now is true forever.

ERNST MACH defines the character of science "as an economy of thought," and he is right; but we go one step further in showing why an economy of thought is possible, nay, why it is necessary. Science or the economy of thought is conditioned by the systematic character of the formal sciences.

Philosophy of Form.

The distinction between form and substance is of such paramount importance that I feel inclined to characterize my conception of philosophy as "the philosophy of form."

All science consists in describing forms and tracing their changes. Matter and energy are mere names; they are empty words, denoting nothing but the objectivity of both things and events. The objectivity of things is called "reality" (i. e., thingishness), the objectivity of events, "actuality," which means that something is doing, something is going on, there are changes taking place. All differences are ultimately differences of form, and all that we do or try to do, be it in art, in invention, or in morality, is by molding and remolding things as well as ourselves.

Distinction between form and the content of form.

The distinction between form and the contents of form dates back to classical antiquity, to Aristotle and his school, but the contrast has been much misunderstood through a dualistic interpretation.

The modern period in the history of philosophy begins with Kant, and rightly so. The reason of his great preeminence is exactly due to the fact that he saw the significance of the contrast between form and substance, which, however, led him to the wrong conclusion of his "critical idealism."

We may look upon Schiller and Goethe (but especially the latter) as prophets of the philosophy of form. In fact, the classical period of German civilization as characterized by the names of these two poets, together with Lessing, Herder, Beethoven, Mozart, etc., is to a great extent due to the clearness with which these men appreciated the significance of form.

Significance of quality.

The philosophy of form throws light also on the problem of the nature of quality. There is a common tendency in science to look upon its legitimate methods as being limited to counting and measuring, and the proposition has been actually made, that quality is a conception to be discarded and that ultimately the solution of all problems will always prove to be a matter of quantities. This conception is an error, for it

overlooks the most significant factor of the world, quality, which is not, however, an inexplicable mystery, for its nature can be satisfactorily understood through the philosophy of form. See my article, "Significance of Quality," *Monist*, XV, 375.

Scope of philosophy.

SCIENCE IS originally one and undivided and serves the practical purpose of guidance in life. When by a division of labor the several sciences originated, there remained a field which was common to all of them; and this field is the domain of the science of the sciences, i. e., of philosophy.

The scope of philosophy is threefold:

First, it investigates the methods of science, it explains their origin and justifies their efficiency. We may call this branch of philosophy *methodology*, which necessarily includes a theory of cognition, a description of the nature of abstract thought and of logic, and a definition of truth.

Methodology is the economy of thought.

Secondly, philosophy summarizes the assured results of the several sciences which would be characteristic of existence. This may be called *ontology*. In other words, philosophy attempts to offer a description of the nature of being, i. e., a world-conception, the essential part of which must be a characterization of the soul, of our own

Mysticism and pragmatism.

being, in its relation to the entirety of the whole, the universe, the All, or, religiously speaking, God.

Thirdly, philosophy applies the truths thus established to practical life, a discipline which might be called *pragmatology*. It includes man's endeavors in the line of scientifically guided discoveries and inventions, sociology, political economy, education, religion and ethics, i. e., the so-called applied sciences, the arts, and the science of conduct in the broadest sense of the word.

Pragmatology is the purpose of all methodology and ontology, and so it is the most important branch of philosophy, but it would be wrong to limit philosophy to it, as is done by pragmatists. They scorn theory, rationalism, and any methodical unification such as is attempted by monism, and the result is that they lose themselves in mere subjectivism. If the most essential element of a philosophy would remain the philosopher's subjective attitude constituting the personal equation of his mode of thinking, a philosophy of science would be impossible, and philosophy would sink to the level of the poetical effusions of mysticism.

Philosophy of the future.

The philosophy of science is not the affair of one man, but is being worked out in the scientific development of the race.

Most scientists adhere to it unconsciously. Often they employ scientific methods instinctively; they have been trained in their use and rely on them sometimes without having investigated their philosophical significance, yet their reliability is not doubted and the assured results of the several sciences affect the world-conception which, by a kind of indefinable consensus, constitutes the intellectual atmosphere of our social life.

Meliorism and the age of science.

THE NEW world-conception, animated by the spirit of science, shows itself in the changes that are wrought not only in our views of the importance of science, but also in practical affairs, in the nature and administration of justice, in the education of children, in our judgment concerning social as well as international affairs, in the way we consider the occurrence of great disasters, such as earthquakes or volcanic eruptions, and in many other things. The spirit of the Middle Ages, with its penal code of barbaric punishments, its cruelty in pedagogy, its narrowness in nationalism and religion, retreats step by step, while truer and broader views that are being more and more universally recognized, herald the advent of an age of science.

The duty of the philosopher is not to produce an original system of thought, but

Evolution of scientific thought.

to work out a philosophy of objective reliability. This philosophy is actually dawning in the minds of scientific men, and through them in the minds of all thinkers, finally destined to become a power in the life of the multitudes of mankind.

All my literary work is subservient to this, my main purpose, the establishment of the philosophy of science, and I endeavor to let the heart-pulse of the best philosophers and scientists of the past, as well as of the present, beat in my own thinking. I have no desire to start life, and with it the evolution of scientific thought, *de novo*, but wish to continue the work of my predecessors, to mature thoughts that are only half understood, to systematize scattered ideals of the significance of science, and to render clearly visible the aim toward which mankind is tending.

Problems wrongly formulated.

THERE ARE a number of problems which have been either wrongly formulated or wrongly answered, sometimes even absolutely neglected, and I will here call attention to some new solutions which I have proposed in contrast to the current and apparently well-established views. Almost all of them center in an appreciation of the significance of form.

A right comprehension of the significance of form disposes of the metaphysical ques-

tion, *Are there things-in-themselves?* It shows that things-in-themselves are *forms in themselves,* and these forms in themselves are by no means unknowable.

No Things-in-themselves.

The philosophy of form helps us to solve a great number of other problems. It leads also to a solution of the problem of the nature of God and of the immortality of the soul. There is a deeper and more general truth in Spenser's words, "The soul is form and doth the body make," than the poet himself was aware.

THE PHILOSOPHY of form throws light also on Causality, the problem of which was pointed out first by Hume and taken up, but not correctly solved, by Kant. If we bear in mind that causality is nothing more nor less than the law of transformation, we shall understand that it simply formulates the dynamic aspect of what, in a static consideration, is known as "the law of the conservation of matter and energy."

Causality the law of transformation.

Many philosophers who do not understand the nature of causation confuse the terms "cause" and "reason," and speak of "first cause" when they mean "ultimate reason," and of "final cause" when they mean "purpose."

A cause is an event which produces an effect; a reason is an explanation why a certain cause (and with it the whole class

Causes are consecutive; reasons, simultaneous.

of causes of the same kind) will, under definite conditions, produce its own peculiar effect. Causes and effects constitute a series of concatenated events. Every cause is the effect of a prior cause, and in its turn, every effect is or may be a cause that produces subsequent effects. However, reasons are not successive, they are simultaneous; they are more or less general, and we could arrange all of them (supposing that we were omniscient) into a system of co- and sub- and super-ordinated descriptions of facts (so-called truths), which are the so-called laws of nature.

Importance of psychology.

ALL LAWS of nature are really one and the same throughout existence, yet we must recognize that there are differences of conditions, and we can classify different kinds of phenomena according to their characteristic features into distinct groups. One of the most obvious divisions is the distinction between organized and unorganized nature, the latter consisting of the purely physical domains of existence, and the former comprising all the phenomena of life, vegetable and animal, reaching its climax in the development of humanity.

If the whole of existence is one, we cannot look upon the development of life, of animation, of consciousness and of rationality as some accidental by-play, but on the

contrary we must regard soul, spirit, mind, or whatever we may call it, as the necessary outcome of the intrinsic nature of existence.

Organization, an intrinsic necessity.

Nevertheless, organized life constitutes a domain of its own and within this domain the group of psychical phenomena is again a province with distinct characteristics of its own, which are absent in the domain of inorganic nature.

The attempts to explain psychology from physics or chemistry must therefore be futile, for the very elements of psychic life (the significance of subjective states) are not met with in those fields where the objective conditions alone (which are always matter in motion) are an object of investigation, viz., in molar mechanics, physics, chemistry and electricity.

Mental phenomena contain the solution of the world-problem.

A view of the world based alone upon physics and chemistry, or in general upon the sciences of objective nature, will always prove a failure, for it will never explain the soul. Thus we must invert the process and expect the solution of the world problem, not from the lowest forms of existence but from its highest efflorescence. We must recognize the import of subjectivity which, though apparently absent in pure physics, exists and reveals itself in the consciousness of man, the noblest product of organized life.

Test of a philosophy.

Here lies the paramount significance of psychology, and we do not hesitate to say that the way in which the psychological problem is treated is always the best test of a philosophy.

Doctrine of parallelism.

IN PSYCHOLOGY, the doctrine of parallelism has been generally accepted, but it must not be interpreted in a dualistic sense. There are not two separate factors, the psychological and the physiological, running parallel to each other, but there is one reality which has two aspects—the one being the internal or subjective, the other, the external or objective. The two are as inseparable, and yet different, as the internal and the external curves of a circle.

The character of the subjective domain exhibits the phenomena of sentiency, feeling, awareness, consciousness and self-consciousness in different degrees, beginning with the absolute zero of feeling and rising up to the concentrated attention of a rational being.

The character of the objective domain is motion, gravity and momentum, chemical reaction, heat, electricity, vitalism, physiological function and the action of premeditated purpose. The inner aspect of subjectivity always corresponds to the outer aspect of objective events. Both form a unit, and are mutually determined, or, prop-

erly speaking, they are the same in two aspects. It is a parallelism of aspects, but not a parallelism of two independent realities.

Monism explains parallelism as one reality, but two aspects.

The two aspects are radically different, for feeling is not motion, nor is motion feeling. The soul is not body, and the body is not soul, but they are one, of which the soul is the inner, and the body, the outer aspect.

Such is the doctrine of parallelism in its monistic interpretation, which, however, leaves the question of the nature and origin of consciousness open, and here I offer an explanation which, briefly stated, is this: Every objectivity has its subjective aspect, and is possessed of the potentiality of developing into actual feeling; but the subjective interior of purely physical phenomena is not ensouled with anything like actual feeling or awareness, nor of consciousness, because its inner commotions or subjective states remain isolated. Elements of subjectivity, so long as they remain isolated, are not feelings in the proper sense of the word. In order to be actually felt, they must internally enter into an interrelation so that one subjective element meets another subjective element; two or several elements must co-operate, so as to let one communicate with the other. One feels while the other is being felt, thus produc-

How consciousness is built up.

ing the possibility of an interaction between several subjective states among themselves. Thereby alone can a state of awareness result, and this internal interaction of feelings is possible only through organization.

Unity of purpose imposes unity of psychic activities.

This explanation tallies with facts established both by biology and by physiology, for we know that consciousness is always associated with a nervous system originating in those organisms which are moving about. Stationary organisms have to wait for the satisfaction of their needs, but a motor-endowed creature is enabled to go in search for food. In this way its organs learn to cooperate, and this imposes upon them unity of purpose. The unity of purpose produces the unity of the soul.

The characteristic distinction of living beings, when compared to physical phenomena devoid of life, is organization, which, in moving creatures, produces a coordination of subjective states. Vitality is not a special force or substance, but solely the function of organization, yet as such it is a phenomenon *sui generis* and different from the forces of physics, chemistry, electricity or molar mechanics.

Vitality and organization.

THE TYPICAL feature of organization is the constant change of material which takes place in living substance. It is called metabolism, and in animal substance con-

sists of a building up or anabolism, and a partial breakdown of the energy thus stored up, called catabolism. Anabolism is nutrition; it changes food into living substance, a process called assimilation. Catabolism in setting energy free, renders motion possible and this motion has under certain conditions its subjective aspect, which means that it is accompanied with feeling. Forms and functions.

The partial breakdown of living structures called catabolism is not always the same but varies in form, depending upon the circumstances under which it takes place. It is a reaction upon a stimulus, and the reactions upon ether waves or light, air waves or sound, upon chemical processes in the nose and on the tongue, called smell and taste, or upon mechanical impacts, called touch, are different physiologically as well as psychically.

In other words, the irritation of light produces one kind of structural change, while the irritations of sound and of touch cause other modifications, all of them being analogous; the same kind of cause corresponds to the same kind of physiological function, and each function possesses a form of its own and is accompanied by a feeling peculiar to itself. Feeling a product of organization.

Here the great significance of form for the explanation of life and of the soul becomes manifest. The *psyche* with its men-

Preservation of form by organization.

tality, its reason, its purposes, its ideals, and all its religious and moral aspirations would not be possible, without a preservation of form in organized substance.

The waste material of a catabolic breakdown (mostly carbonic acid) is discarded, while through the anabolic process of nutrition the lost elements are again restored in the living substance, and this is done in such a way as to preserve the structure in its minutest detail. Thus the modifications produced by the reaction upon the several stimuli remain and constitute so-called *vestigia* or traces. In so far as this preservation of the form of living substance is accompanied by feeling, and as former feelings can be revived on the application of proper stimuli, it is called memory.

Memory, the preservation of living forms.

Memory, as Hering has pointed out, is a property common to all living substance; it is the indispensable condition of the development of the soul. The differentiation of nerve activity into the senses, with its several modes of reacting upon the stimuli of the outer world, is due to a specialization of the several reactions in different spots; and this specialization becomes permanent through memory, i. e., a preservation of the forms of the several reactions. The preservation of form is not so enduring as the conservation of matter and energy, but it is not less significant.

THE MOST important service of memory is the part it plays in building up the soul. Memory creates the condition which begets the soul and then continues to foster its growth by adding and superadding new mental riches to its capacity.

Memory the soul-builder.

First of all, memory renders possible comparisons between the images of past impressions and new sensations. Every memory image leaves a trace of its own, and a sense-impression of the same kind travels on the same path as its forerunner and revives its memory, which results in a feeling of sameness. The new sensation fits into the trace of the old one and is felt to be of the same kind. This feeling of sameness implies an unconscious act of recognition. Thereby the sense-impression gains meaning; and sense-impressions of the same kind come to represent the objects which cause them.

Here we have the principle from which we derive the explanation of the soul, for the soul consists of feelings which have become representative of things, conditions, experiences, etc. In order to solve the problem of the origin of the soul we must show how sentiency acquires significance. Certain feelings come to stand for certain objects. They represent them. The living ideas of a man are sentiments freighted

Recognition of sameness makes feelings representative.

The soul is a system of sentient symbols.

with meaning and the soul is a system of sentient symbols.

This solution looks very simple and it is simple, indeed; but how grand and infinitely complicated are the corollaries implied! Consider that a symbol, a form endowed with meaning, is what it is by its relation to an objective reality, which may be a concrete object, a condition or a general feature of many objects, or a universal truth. There are false symbols and there are true symbols, and these symbols are not merely pictures of actualities, but also of aims, of aspirations, of ends to be attained. They have a pragmatic tendency. They possess moral or religious values and these values may be true or false. They lead in the right or in the wrong direction; they may be in agreement with the constitution of the All, or they may be, as it were, out of tune. They may be more or less an incarnation of the world-order which sways not only stars and motes, but also guides the thoughts and sentiments of man.

The test of progress.

Here we have the test of progress. Progress is not, as Spencer says, "a passage from the homogeneous to a heterogeneous state," it is the realization of truth. Progress means growth of soul, and growth of soul means growth of truth. The more clearly, correctly and completely truth is mirrored

in a man, the higher he ranges in the scale of evolution.

In a certain sense all nature can be called alive; everywhere things are active and they carry the source of their activity in them; but in the narrower sense we mean by "life" the phenomena only of organized nature, the typical feature of which is metabolism. When metabolism is arrested organized life ceases, and the body which it had built up will be disorganized, i. e., it will be left to the play of physical forces alone, a state which is called death.

Death.

HERE WE feel tempted to enter into a discussion of the problem of immortality, which is of great importance for ethics and religion. But it would take too much space. We will only say that man's life, being a fragment only of a larger development, every individual instinctively feels the need of looking beyond the grave.

Problem of immortality.

We have not of ourselves become what we are and our interests are not limited to the brief span of our lives. We have a purpose that lies beyond the grave and this truth has in all religions found an appropriate expression in the belief in immortality.

Though many erroneous notions are connected with the several views of the soul and its continued existence after death,

Again the significance of form.

there is a great underlying truth in the belief in immortality which can be explained scientifically as a preservation of form.

Kant and clearness of thought.

CONSIDERING the fact that our very souls are form and that all we do in life is forming and being formed, we shall be impressed again with the importance of form.

There is no genuine philosophy which has not first investigated the nature of form and worked a way out into clearness concerning its significance. The many failures of abortive philosophies are mainly due to the fact that there are thinkers of ability who persistently ignore the lessons of the past, and, above all, scorn to learn from Kant. A philosophy of science is not otherwise attainable than through clearness of thought.

What might stand in the way of a ready acceptance of the philosophy of form does not lie in the difficulties or intricacies that beset its issues, for, on the contrary, the solutions thus offered recommend themselves by their simplicity. Indeed the simplicity of the solution is almost puzzling and it is disappointing to those who take delight in the obscure hazes of occult explanations.

Man naturally has a hankering after mysticism; he loves the chiaroscuro of the inexplicable and is disappointed if a cher-

ished self-mystification is dispelled by a rational explanation. There are philosophers who gain great popularity by a shallow obscurity. Their views, which are like mud puddles through which every street urchin can wade without danger of going beyond his depth, acquire through their very confusion, the appearance of an unfathomable profundity in the sight of the admiring public. This kind of philosophy suits the superficial man who does not care for scientific accuracy and is satisfied with the counterfeit of depth—an intricate and bewildering confusion of thought which prevents a clear vision to the bottom of things.

Mysticism attractive to hazy thinkers.

The difficulties of the philosophy of form which originate through a necessity of studying the nature of form and formal thought, are as great as the difficulties of studying mathematics or logic, but no greater, and they are overcome by a painstaking exactness. There is, however, another difficulty which is a matter of attitude or judgment. We are apt to underrate a simple solution. It is not easy to estimate the enormous depth of a clear Alpine lake, the bottom of which lies under us and is contemplated as through a magnifying glass. So it seems to those who first become acquainted with the idea of pure form that, on account of its crystal clearness, it is sheer nothing, without depth, without mean-

Simplicity like an Alpine lake.

ing, and without efficiency. And yet what a wealth of applications, of possibilities, of inexhaustible potentialities! What looks shallow at first sight is in truth possessed of an unfathomable profundity.

Pure forms are eternal types.

It takes a Plato to understand that pure forms are eternal types, and that the entire system of all formal thoughts (or, to use a Platonic expression, of the *Logoi*) constitutes a divinity which Philo called "the Logos." This Logos conditions the cosmic order and creates and governs the universe. Pure form looks like a nonentity, and yet the laws of pure form are the factors that determine existence in all its details. Pure forms are superreal. The truth that all bodily existence is transient and that it cannot be other than transient, is apparent. On the other hand, that those norms (the purely formal conditions) which constitute the laws of nature are wonderful presences, or better, omnipresences and eternalities of an unfailing efficiency and full of deep significance, is easily understood but not so easily appreciated. We are too apt to think of pure form as non-existent because it is not made of matter. Nevertheless pure form is of paramount importance and we must comprehend its significance for our interpretation of existence.

The philosophy of pure form the key to all problems of existence.

The philosophy of pure form gives us the key by which we can unlock all the

problems of existence, at least in theory, and in cases of practical investigation it suggests the method by which truth is to be attained.

Religion and Art.

A PHILOSOPHER must not be a one-sided intellectualist. He must bear in mind that the noetic operations of man's mind are only one feature of his life; man is also endowed with sentiment and above all he is an actor, a doer, a worker. Man is a struggling creature who must make a living; he is not a mere thinker, his thoughts serve the purpose of life; they must be applied to the tasks which he has to accomplish. Besides, he delights in giving expression to his sentiments by depicting in poetry and in art the motives that sway his soul. It would be a serious defect in a philosophy if it attempted to be purely intellectual and ignored religion, literature, the arts and music. We must cultivate all the human aspirations that constitute the fullness of man's worth, the faculties of the head, the heart and the hand.

Religion and Philosophy.

Religion covers practically the same ground as philosophy and is in many respects even to be considered its rival. Like philosophy, every religion offers a world-conception and applies it to practical life, but while in religion, sentiment is for the

most part the dominant power, the ultimate criterion of philosophy is the intellect.

Study of comparative religions an important branch of philosophy.

The several religions are philosophies of continuous historical movements, while philosophies might be regarded as the religions of individual thinkers. Every religion is built up of the thoughts of many thinkers as they were understood by the people. Those notions that appealed to the multitudes in one way or another survived and hardened into creeds which operate with an unquestioning directness as do the instincts in the minds of animals. An appreciation of religious sentiments, therefore, together with the history of religion, especially of Christianity and of comparative religion, is a highly important branch of philosophy.

Radical, yet conservative.

The correct method of treating religion (so far as I can see) would be a combination of the two opposed principles, radicalism and conservatism. I would rigidly and fearlessly apply scientific methods to religious doctrines, but while it can be foreseen that this will destroy a belief in the letter of dogmas, I propose at the same time to search for and hold fast to the spirit of religion which is the truth contained in the several religious doctrines. Error should be fearlessly pointed out and discarded.

Dogmas are symbols and the essential

feature of a symbol is the meaning which it conveys. We may be able to forego the belief in the letter, but we must not lose the spirit; we shall probably be compelled to surrender our religious dogmas, but we shall need their significance. We must preserve the seriousness of moral conviction and the faithfulness in the performance of duty, which has been insisted upon by all religions.

Dogmas and moral conviction.

* * *

Nor should art be neglected, for art, not unlike religion, is a powerful factor in man's spiritual life. Art is possessed of a deep significance, for every piece of art reflects the mind of the artist and with it his world-conception. There is no painting, no statue, no poem, no song, no symphony, which has not back of it a sentiment of the All, a cosmology, and in this sense it may be said that all art is the expression of a philosophy.

Art reflects the world-conception of the times.

The philosophy of science must encompass the entire man with all his aspirations, and in consideration of it we should not only cultivate the taste for art, but also bear in mind its philosophical significance.

* * *

The best evidence that the scientific spirit pervades the atmosphere of the present age can be seen in the influence which science exercises on religion. There it appears as

Science and Religion.

Evidences of the purification of the God-idea.

Biblical Research (sometimes called Higher Criticism), in the study of the history of Christianity and of other faiths, and in a philosophical purification and deepening of the God-idea, and it is no accident that I have felt constrained to do much work in all these fields. A sympathetic reader of my books will find that in spite of the great variety of subjects which I have treated, all my works constitute an organic whole and are subordinate to a general plan which attempts to awaken the unconscious instincts of scientific inquiry and to organize them into a consciously apprehended and clear conception of their unity, which is nothing more nor less than THE PHILOSOPHY OF SCIENCE.

PAUL CARUS.

* * *

On several occasions Dr. Carus has made summaries of the tendency and scope of his work. One was published under the title, "Salutatory," in the January number of *The Open Court* for 1897 (vol. XI), another under the title, "A Retrospect and a Prospect," in the January number of *The Open Court* for 1907 (vol. XXI), republished as an introduction to *Twenty Years of the Open Court*. Another similarly comprehensive statement appears in the Introduction to *Sacred Tunes for the Consecration of Life*. The latest one is the Introduction to this book, pp. 1-28.

SUMMARIES OF BOOKS

By

DR. PAUL CARUS

1. PHILOSOPHY AND PSYCHOLOGY.

MONISM AND MELIORISM. Pages, 83. Paper, 50 cents (2s. 6d.).

A preliminary statement.

A Philosophical Essay on Causality and Ethics, which Dr. Carus published soon after his arrival in the United States, and before he was called to take charge of *The Open Court*.* It plainly foreshadows his views, which are more fully expressed in later publications.

FUNDAMENTAL PROBLEMS. Third edition, enlarged and revised. Pages, xii, 373. Cloth, $1.50 (7s. 6d.).

A controversial treatment.

The Method of Philosophy as a Systematic Arrangement of Knowledge. This book is a popular treatment of philosophical topics, and among them the most important is Form and Formal Thought, pointing out the contrast between sensation and pure

reason, matter and the inter-relation of its component parts. It lays the foundation for a comprehension of the significance of Form; the arrangement of the order of nature, the laws of nature and all that is implied thereby, the nature of spirit, of ethics, of ideals, of art, and also of causation in general. Dr. Carus has characterized his position in a motto on the title page as follows:

The motto.

"Not agnosticism but positive Science,
Not mysticism but clear thought,
Neither supernaturalism nor materialism
But a unitary conception of the world;
Not dogma but Religion,
Not creed but faith."

Many of these articles are discussions which took place in *The Open Court*, and the appendix contains replies to critics of different schools, among them agnostics, dogmatists, mystics, materialists, and others.

"Reverent, elevated, and comprehensive. . . . The book is of most excellent spirit and of great ability."—*Public Opinion.*

"A good introduction to the study of formal philosophy."—*The Scotsman, Edinburgh.*

Free from prejudice.

"Dr. Carus takes seriously one's duty of striving after clear, sane, true and vital thinking. He seems to be singularly free from prejudice. He has not that itch for originality which is the bane of too many other system-makers."—*Chicago Record-Herald.*

Appeals in brief form.

THREE PHILOSOPHICAL PAMPHLETS. (a) The Philosophy of the Tool. 10 cents (6d.). (b) Our Need of Philosophy. 5 cents (3 d.). (c) Science a Religious Revelation. 5 cents (3d.). Three lectures delivered at Chicago in the memorable year (1893) of the World's Columbian Exposition, before the Congress of Education, the Congress of Philosophy and the Parliament of Religion.

A systematic survey.

PRIMER OF PHILOSOPHY. Third edition. Pages, vi, 242. Cloth, $1.00 (5s.).

A systematic exposition of a philosophy of science based upon critically sifted experience. Dr. Carus builds up his philosophy upon facts. He rejects axioms of any kind, even in mathematics. He derives the principles from which he builds up the formal sciences (mathematics, logic, etc.) from experience; discusses the nature of causation, the prevalent confusion of the notions, cause and reason, the problems of teleology and free will, the nature of the human mind, perceptions, generalizations, ideas, and the continued preservation of ideas from generation to generation, closing with a discussion of the religious problem.

Press notices.

"Combines scholarship and original thought with an accurate and popular style of writing, and the result is a fascinating work upon what

most people consider an unusually dry subject."—*American Israelite.*

Recommended to the Orthodox.

"This volume, by one of the deepest thinkers and clearest writers of the age, is worthy of careful consideration even by the most conservatively orthodox in religion and philosophy."—*Cumberland Presbyterian.*

"The handiest and most educative, the best and brightest discussion of such problems as vex the souls of philosophers, accessible to English readers."—*Amos Waters, in Watts' Literary Guide.*

"This little book is the most readable and lucid presentation of a system of philosophy that I have ever read."—*Paper and Press.*

"While not expressly designed for the instruction of beginners in philosophy, its text is divested of much of that abstract scientific nomenclature so puzzling to the uninitiated, while the subject is presented with such simplicity that its leading idea is gathered at a glance."—*Harrisburg Telegram.*

"*The Primer of Philosophy* is the very best, if not the only work, in which men and women of the world, as well as scholars, will be able to find a rational, correct and clear explanation of the words and basic principles of philosophy. It really deserves its title."—*Waco Evening News.*

An important classic translated and explained.

KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSIC. Pages, 301. Cloth, 75 cents, net (3s. 6d., net).

Convinced of the significance of Kant's Prolegomena, Dr. Carus offers a new translation of this most important Kantian pamphlet, which is practically an explanation of Kant's philosophy by Kant himself,

setting forth in plain and most unconventional language the intention of his Critique of Pure Reason.

Criticism of Kant.

Dr. Carus believes that Kant has formulated the problem of philosophy correctly, but that he has not succeeded with its solution. Pointing out the errors of Kant, which consist in the looseness of the use of certain terms, especially the words "experience" and "ideal," Dr. Carus builds up a foundation for the philosophy of science by demonstrating how the formal sciences enable us to solve the problems of objective reality.

Opinions.

"I am very much pleased with *Kant's Prolegomena,* and shall make use of the book with a class of about sixty students some time after Easter. It is, by all odds, the best book through which to appreciate Kant's system."—*George Duncan, Professor in Yale University.*

"A new translation which has some advantages of lucidity over the older English versions made when Kant's hard terminology had been less thoroughly mastered by scholars than it now is. . . . It forms an admirable introduction to the writings of the founder of modern transcendentalism, and will prove welcome to students on both sides of the Atlantic."—*The Scotsman.*

KANT AND SPENCER. Pages, 101. Cloth, 50 cents, net (2s. 6d., net).

A study of the Fallacies of Agnosticism.

CONTENTS: (1) The Ethics of Kant; (2)

Philosophy of science vs. the philosophy of nescience.

Kant on Evolution; (3) Mr. Spencer's Agnosticism; (4) Reply to Mr. Spencer's Comment. Herbert Spencer strangely misinterpreted Kant and distorted his views beyond recognition. The present book is a vindication of Kant and a criticism of Spencer's philosophy, as well as of the theory of agnosticism in general.

Incidentally we learn something about the history of the doctrine of evolution, which is here briefly recapitulated, and we have to grant that Kant was a better evolutionist than Spencer.

Opinions.

"Dr. Carus certainly convicts Mr. Spencer of failing to understand Kant, and makes a positive contribution to the broader understanding of Kant's doctrine of evolution, as well as to his general philosophical significance."—*Presbyterian and Reformed Review.*

"The reader will find something helpful toward the understanding of Kant in this little volume. Dr. Carus is a writer who is always interesting, because he knows what he wants to say and how to say it most directly and plainly."—*Exchange.*

THE SURD OF METAPHYSICS. Pages, vi, 233. 75 cents, net (3s. 6d., net).

An inquiry into the question *Are There Things-In-Themselves?* This book is not metaphysical but antimetaphysical. The idea that science and philosophy are contrasts still prevails in many circles,

even among advanced thinkers, and the claim is frequently made that philosophy leaves a surd, some irreducible element analogous to the irrational in mathematics. Dr. Carus stands for the opposite view. He believes in the efficiency of science and to him the true philosophy is the philosophy of science. Now, it is true that certain methods of logic are insufficient to reduce our experiences to rational concepts, and science in general is limited in its various branches to the methods employed, but there is no need of assuming, for that reason, that the surd in the intellectual realm possesses any real objective value, and would render philosophy ultimately metaphysical or mystical.

The *surd* in philosophy.

The present volume investigates the nature of this surd of metaphysics, which so far has proved the greatest stumbling block of philosophy to scientists. It looms up in Kant's philosophy as the "thing-in-itself," and is still adhered to in some form or another by many prominent thinkers of the present day. The author's intention is to establish *philosophy as a science,* and so he endeavors to make it the science of the sciences. He discusses in the present volume the significance which this mysterious element has played in the realm of thought, and propounds his own views in contradic-

There are no "things-in-themselves."

tion to those of Deussen, Jodl, Mach and Max Müller.

The aim of the book is to purge philosophy of the surd which clung to it in the days of metaphysicism and prevented its development into a philosophy of science. The need of this change was felt even a century ago by the prophetic poet, Friedrich Schiller, who, though an admirer of Kant, was impressed with the redundancy of the *"thing-in-itself"* in philosophy, and so he wrote the following satirical distich:

A verse from Schiller.

"Since Metaphysics of late
Without heirs to her fathers was gathered,
Here at the auctioneer's are
'Things-in-themselves' to be sold."

Opinions.

"Filled with clear, wholesome, strong, intellectual food."—*Unity.*

"A well-prepared work for the student of philosophy. The logic, in the main, is strong and convincing, and Dr. Carus's views are ably presented and defended."—*Bookseller, Newsdealer and Stationer.*

"Dr. Carus stands for man's deliberate correspondence with the forces of evolution, and sees in his creative power, his practical achievements, his addition to usable thought, and in his hands' work, his true significance."—*Chicago Tribune.*

THE SOUL OF MAN. An investigation of the Facts of Physiological and Experimental Psychology. Third edition. With an Appendix on the latest researches in Physiology. 182 diagrams. Pages, xviii, 482. Price, cloth, $1.50, net (6s., net).

Origin and nature of the soul.

This is a popular exposition of psychology, treating first the philosophical problems of the origin of mind, and the rise of organized life, together with kindred topics, the question of vitalism, feeling and motion, the nature of memory, etc. It then discusses the physiology of brain-activity from the standpoint of evolution, as well as comparative anatomy. This part of the book is fully illustrated, and affords an opportunity for a layman to acquire an insight into the physiology of both animal and human brain functions in their relation to psychical processes.

Physiology popularized.

Of especial interest may be considered the chapter on the "Immortality of the Race and the Data of Propagation." It contains a new hypothesis of sex-formation. Certain observations favor the theory that each sex has the tendency to produce its opposite, and it seems that if the male preponderates, the result will be female, and *vice versa.* For instance, the unfertilized queen bee produces drones, but it takes fertilization by a drone to produce a queen.

The rest of the book is devoted to specifically psychological chapters, including the discussion of facts of modern psychology, such as double personality, hypnotism and its dangers, dreams and hallucinations, suggestions, etc.

Organization and feeling.

The reader will be interested in Dr. Carus's theory that feeling and consciousness originate by organization. All existence possesses a subjective and an objective, i. e., an inner and an outer aspect; but so long as the subjectivity of every atom remains isolated (as is the case in the purely physical world), it cannot develop into actual feeling. Organization makes it possible that several functions of subjectivity can communicate, and thus organized life in its lowest stages, even in plants, produces irritability; further, animal life through the mechanism of a nervous system (which is nothing more nor less than an organ for coordinating the intercommunicating functions of subjectivity), yields that wonderful phenomenon of feeling.

Subjective states interconnected.

Dim feelings become clear by being compared to former feelings. Poorly interconnected irritations remain subliminal and develop into consciousness only by coordination. Briefly stated, feelings become conscious by being felt, and a higher consciousness is a concentration of feelings through attention.

A step further in the origin of mind is made when feelings become representative, i. e., when they acquire meaning and when sense impressions denote the presence of objects.

Pleasure and pain.

Dr. Carus further propounds a new theory of the nature of pleasure and pain, rejecting the old notion that pleasure is identical with growth, and pain with decay. Pleasure is the satisfaction of a want or a craving, while pain is due to a disturbance. Thus even growth (being a disturbance) is no uncommon cause of pain. (Cf. also his article in the *Monist,* VI, 432.)

Organ of consciousness

The physiologist's attention is called to Dr. Carus's theory of the physiological conditions of consciousness. Dr. Carus claims that the cortex is not (as is the current view) the seat of consciousness, but a storehouse of memories. It is the seat of intelligence, whose functions may or may not be accompanied with consciousness. Consciousness, the function of apprehension, is due to a concentration of feeling upon a thought, and there are reasons to believe that the organ of concentrating attention must be sought in the striate body of the mid-brain.

The conclusion of the book is devoted to ethical and religious problems, such as freedom of will and responsibility, the origin of death, immortality, the communism of soul life, and the soul of the universe. The

soul of the universe is here identified with God, but in one of his later writings Dr. Carus proposes a more definite conception of God.*

"A solid addition to the works upon physiological psychology."—*Public Opinion.*

"The work of a profound scholar, and yet written in language so simple that the youngest reader can comprehend it."—*Boston Transcript.*

Opinion of Rabbi Hirsch.

"As a lesson in method, let alone their contents, his works are among the best in their field. . . . His religion of the future has in very truth all the essentials of the faith which alone can win the assent and devotion of the thinker. . . . This book must be read and reread to be fully appreciated."—*Dr. E. G. Hirsch, in Reform Advocate.*

"A more enjoyable study we have not had for some time than the examination of such an investigation of the facts of physiological and experimental psychology. The center of the universe lies in our own mind, and the well-written and beautifully illustrated volume which lies before us gives the reader a text-book from which he may learn the intricacies of such a center. The mentalist has his text-book at last."—*The Educational Record, Montreal.*

THE FOUNDATIONS OF MATHEMATICS. A Contribution to the Philosophy of Geometry. Pages, 140. Cloth, gilt top, 75 cents, net (3s. 6d., net).

*See page 55, *God, an Enquiry into the Nature of Man's Highest Ideals and a Solution of the Problem from the Standpoint of Science.*

The enormous significance of the formal sciences makes it desirable that anyone who attempts to philosophize should understand the nature of mathematics. Plato was convinced that knowledge of the science of form was indispensable, so he wrote over his school the injunction that no one not versed in geometry should enter.

The need of a philosophical basis of mathematics appears in the doubts which beset the axiom of parallels. In the present book the author discusses, first, the history of the notion of axioms and especially the axiom of parallels; the attempts at solving the problem by Gauss, Riemann, Lobatschevsky, Bolyai, Grassmann and others; and then enters into a discussion of the philosophical basis of mathematics, the problems of the *a priori,* of anyness, of space, the uniqueness of pure space, mathematical and physiological space, etc. He shows that mathematics does not start from nothing, as is often assumed; it excludes only particularity and retains logical consistency as well as the idea of pure activity. It is shown how in building up pure space, the idea of a straight line necessarily originates and why it is indispensable.

Problem of the axiom.

The nature and the significance of the *a priori* are set forth so as to dispel all mysticism that sometimes adheres to the idea, and the new term "anyness" contributes

Mysticism and the *a priori.*

not a little to throw light on the nature of mathematical reasoning.

The straight line.

Among other important topics discussed in this book may be mentioned the author's method of explaining the nature of straight lines, the plane and the right angle as "even boundaries;" his construction of tri-dimensional space is created from what he calls "the scope of motion in infinite directions." While touching upon the subject of imaginary spaces, the conception of a four-dimensional space is made thinkable by the help of three mirrors placed at right angles.

The God of Mathematics.

The chapters on the Superreal, Discrete Units, Continuum, Infinitude, and the Epilogue proclaiming the God of Mathematics, will be of interest to any thoughtful reader.

"It will be worth the while of any thinking man to read this book with some painstaking....Take it all in all, there has been no small book recently published more provocative of thought along certain directions than this."—*Chicago Daily News.*

"For those who are interested in mathematics, that is, in the philosophy of mathematics, this book will come as a delight. It is written in delightfully clear and understandable manner.—*Business Philosopher.*

"An exceedingly interesting book. It is not above the comprehension of the high school teacher."—*School Science.*

"The treatment of the subject is clear. To

the student of mathematics it will prove stimulating."—*Boston Transcript.*

"The volume compels admiration of this modern author's breadth of knowledge. He is always modern, practical and, in the best sense, apologetic. The catholicity of his mind enables him to speak to a very large audience."—*London Expository Times.*

"The Foundations of Mathematics, by Paul Carus, reflects the wide reading, the scholarship and clearness of exposition of its author." —*Religious Education.*

"Dr. Carus discusses the history of mathematics interestingly, showing that, in spite of modern innovations, Euclid's claims remain unshaken."—*Army and Navy Journal.*

Whence do we come?

WHENCE AND WHITHER? An Inquiry Into the Nature of the Soul, Its Origin and Destiny. Pages, viii, 218. Price, cloth, 75 cents, net (3s. 6d., net).

This little book treats of the central problems of all religion; the nature of the ego; the origin, development, and destiny of the human personality; spiritual heredity; the dissolution of the body and the preservation of the soul; the nature of human immortality; mankind's ideals; the rational basis of ethics, etc., all from the standpoint of modern psychology and biology. It teaches an immortality consisting in the survival of our ideas and aspirations which are the quintessence of our very soul. The author takes pains to prove that this is a true immortality and not mere fiction. All doctrines

Immortality

Symbols are but makeshifts.

of immortality taught in allegory or symbol are but makeshifts to express for people untrained in philosophical thought this grandest of all religious truths.

See also Fechner's View of Life After Death. *Monist,* XVI, 84. The Soul in Science and Religion. *Monist* XVI, 218.

Is life worth living?

"Dr. Carus answers the question, 'Is Life Worth Living?' very fully and satisfactorily. The whole is a comprehensive and helpful treatise."—*Journal of Education, Boston.*

"Full of stimulating thoughts."—*Dominion Presbyterion.*

"Reverent and actuated by noble purpose."—*Congregationalist.*

"There are many fine passages in this book, and the general trend of the argument is undeniably sound."—*Literary Guide.*

ETHICS AND RELIGION.

A controversial treatment of ethics.

THE ETHICAL PROBLEM. Three Lectures on Ethics as a Science. Second edition, including a discussion of the subject by William M. Salter, John Maddock, F. M. Holland, Prof. Friedrich Jodl, Dr. R. Lewins, Prof. H. Höffding, Prof. L. M. Billia. Pages, 351. Cloth, $1.25 (6s. 6d.).

The Ethical Problem consists of three lectures, delivered before the Society of Ethical Culture at Chicago, criticizing the attitude of the Society. Dr. Carus believes

that pure ethics, which means ethics not based on either philosophy or religion, has no existence. For ethics is always based upon a world-conception and from this derives its character. Different ethical systems always presuppose different philosophies.

Pursuit of pleasure is not morality.

Hedonism, which is based on the principle that that is moral which will bring about a maximum of pleasure for the greatest number of people, is, closely considered, a denial of ethics. The pursuit of happiness has nothing to do with morality, and if there were no duty except to bring about happiness, ethics would be an illusion.

Important discussion.

The publication of these addresses elicited a number of discussions with Rev. William M. Salter and other men interested in the philosophy of ethics, among them Prof. Harold Höffding of Copenhagen, Prof. Friedrich Jodl of Vienna, Dr. Robert Lewins, the English philosopher of solipsism, Dr. L. M. Billia of Turin, Italy, etc. The book contains also discussions of the views of Goldwin Smith, Gustav Fechner, H. Sedgwick, John Stuart Mill, Rosmini, etc.

"One cannot help admiring the calmness and the loftiness of tone with which the discussion is carried on."—*Presbyterian Review.*

"It would be quite impossible for the author to have crowded more thought and suggestiveness within the same compass. . . . It is a

fresh and up-to-date volume."—*Methodist Episcopal Magazine and Review.*

"Thoughtful and suggestive."—*The Evangelist.*

"Most stimulating reading."—*Presbyterian and Reformed Review.*

The State a superpersonal organism.

THE NATURE OF THE STATE.

Cloth, 50 cents, net (2s. 6d., net).

The Nature of the State is a small treatise, which conveys an important truth, throwing light not only on the character of communal life, but also on the nature of man's soul. It proves the significance of the social interrelations, and refutes the errors of individualism.

It contains chapters with the following titles: Does the State Exist? Was the Individual Prior to Society? The State a Product of Natural Growth. The Authority of the State and the Right to Revolution. The Modern State Based on Revolution. Treason and Reform.

"A timely aid to dissipate error and help to the realization of the genuine meaning of the state. Dr. Carus has treated the matter in a masterly and convincing way."—*The Call, San Francisco.*

"As full of reason as an egg is of meat."—*Wade's Fibre and Fabric.*

A wholesome warning.

"The exposition is clear and the style incisive. The warning is also wholesome, that a man carefully consider what the State signifies before he inveighs against its authority or exposes himself as a vainglorious prophet of error."—*New York Ethical Record.*

"The positions taken are admirable and are admirably maintained, especially as against the individualistic conception of Hobbes and Rousseau."—*Princeton Theological Review.*

OUR CHILDREN. Hints from Practical Experience for Parents and Teachers. Pages, 207. $1.00, net (4s. 6d., net).

In this little book the author gives an account of experiences with his own children, and offers suggestions to educators. Upon the whole his advice is based upon the principle *don't say don't;* he prefers to use the positive instruction of saying "do." Education should be guidance; there is no need of breaking the will. Here are a few of the chapter headings: First Steps; Parenthood; Treatment of a Naughty Child; Do Not Punish; Direct or Divert, but Do Not Suppress; The Use of Money; Counting; Facts, not Fancy; Foreign Languages; Mathematics; Music in Education; Santa Claus.

Treatment of a naughty child.

"Brightly written, broad-minded, instructive, this book deserves serious perusal and praise."—*Chicago Record-Herald.*

"*Our Children* has a value which it is difficult to exaggerate. The strong common sense of the book as a whole can better be judged from an extract than from any praise of it, however particularized. . . . It is difficult to conceive of anything coming up in relation of parent or teacher to a child which does not find discussion or suggestion in this compact and helpful

little book. It will be an aid to parents and teachers everywhere—an education for them no less than for the child."—*Chicago Daily News.*

"We feel certain that any parent who thoughtfully reads and studies this book will be richly paid, and if the readers be parents with growing children they will keep the book by them for frequent consultation, not for iron rules, but for sympathetic suggestion."—*Commercial News, Danville, Ill.*

"From my own personal point of view I can only welcome this volume in our pedagogical literature and express the hope that it may become a household book in the library of every parent and teacher."—*M. P. E. Groszmann, Ph.D., Director of Groszmann School for Nervous Children.*

A mother's view.

"The book is delightful and most helpful. I read it with much pleasure and profit, then reread most of it aloud to my husband. The suggestions for discipline were exactly what I needed for our second boy; he had always been a great problem, but I was too stupid and possibly too near him to solve it for myself. The chapter on 'The Naughty Child' seems to have done this, and I feel as if a wonderful thing had happened. . . . Our neighborhood club of women, mothers of fifty-one children, are reading *Our Children*, a chapter at a time, at club meetings and finding it so helpful. It is such *good sense.*"—*Extract from letters from a young mother in Oklahoma.*

"Little things are recommended that will appeal to the child's understanding and add to his interest in his work."—*Cleveland Plain Dealer.*

"Its author has given to the world a careful, loving, thoughtful set of rules which may be used with profit in the bringing up of the young."—*The Mantel, Tile and Grate Monthly.*

THE RISE OF MAN. A Sketch of the Origin of the Human Race. Illustrated. Pages, 97. Boards, cloth back, 75 cents, net (3s. 6d., net).

The subject of this book is anthropological, but the author's interest is ultimately concentrated in the religious problem underlying the questions here presented. Dr. Carus upholds the divinity of man from the standpoint of evolution. Man's physical origin does not disprove that his soul has more and more become an incarnation of God in the sense that man's reason is an echo of the world-order, and so man (or, generally speaking, a rational being) is the natural aim of life. In the second chapter the idea of evolution as an epigenesis, not as a process of evolving, is discussed. The chapters on the anthropoid apes and on primitive man are richly illustrated with special consideration of the Neanderthal man and Du Bois's pithecanthropoid.

Man's divinity is the natural aim of life.

The concluding chapters, "Civilization and the Race" and "The Triumph of the Best," discuss the moral problems of anthropogenesis.

"Might be called a primer in evolutionary theory. It is clearly written and excellently illustrated."—*Cleveland Plain Dealer.*

"Dr. Carus has a deep reverence for the manifestation of God in created things, and nowhere is it more in evidence than in his graceful treat-

ment of this subject."—*Tyler Publishing Company, Ann Arbor, Mich.*

Sermons by a man who believes in science.

HOMILIES OF SCIENCE. Pages x, 317. Cloth, gilt top, $1.50 (7s. 6d.). This is a collection of short sermons from the standpoint of a religion which recognizes no religious doctrine that is inconsistent with the truths taught by science. Among the topics presented we mention: "Is Religion Dead?" "Living the Truth," "Is God a Mind?" "The Religion of Joy," "The Liberal's Folly," "Faith and Doubt," "The American Ideal."

"They are written in a direct and interesting style, generally profound in thought, and elicit the attention of the intelligent reader."—*Reformed Church Review.*

"Many of these articles might appear without criticism in the most orthodox church weeklies and magazines. One in particular, on 'The Hunger After Righteousness,' might be read from any Christian pulpit as a sermon, while the papers on 'Sexual Ethics,' 'Monogamy and Free Love' and 'Morality and Virtue" will astonish the very large class who imagine that rejection of dogma tends to subversion of morals. This is a good book for those who want to know what unbelievers really believe."—*Book News.*

Broadly Catholic.

"Their author is evidently animated by a broadly catholic spirit, is widely read, and writes in the interests of higher morality."—*Milwaukee Sentinel.*

"What Dr. Carus says on ethical subjects, though containing nothing particularly new, will

find an echo in the hearts of good men of every creed. He is wholly uninfected with the socialistic heresies now so widely prevalent, and he sternly rebukes those free-thinkers who regard morality with indifference and scoff at its requirements. . . . As an example of existing tendencies, as well as by its moral earnestness, this book will interest the reader."—*Science.*

Opposed to dogma, but Christian in spirit.

"While these essays are opposed to some of the teachings of dogmatic Christianity, they are full of the spirit of the highest Christian morality and are not in any true sense antagonistic to religious faith. They are constructive rather than destructive."—*Review of Reviews, New York.*

"It has all the genuine life and spirit of Christianity, but is free from the dogmatic theology which is a stumbling block to so many intelligent believers. . . . Everyone who is interested in the great problem of life, death and immortality should read this volume and ponder over its practical suggestions."—*Daily Herald, Norristown, Pa.*

"It is always a pleasure to read the utterances of the author of this book when religion and morality are under consideration. He is so frank in stating his own views and so utterly free from harshness or uncharitableness in stating his opposition to the views of others as to be able to carry any reader along without personal irritation. . . . We are attracted by the strong moral and spiritual tone in the book, and find a reverence and devotion here for things of the spirit, which do not exist in some of our so-called religious writers. . . . It will stir many a soul to a higher life."—*Public Opinion.*

The new orthodoxy.

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"With much that he says we fully agree, and we respect the moral earnestness with which he discusses the problems of life and duty. . . . We have read his book with interest, and we cordially echo the sentiment he expresses that 'blessed is he who trusts in the truth, who hearkens to its behests, and leads a life in which obedience to truth is exemplified.'"—*Science.*

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"An atheist who loves God."

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The author calls this new and scientific

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Goethe's quatrain on the Evil One.

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I cannot yet persuaded be!
A fellow who is all-behated
Must something be."

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The story of Amitabha has a historical setting in the ascendancy of the kingdom of Gandhâra, under King Kanishka, whose interest in Buddhism and whose connection with Acvaghosha, the great Buddhist philosopher, are well known. The plot gives ample opportunity in discussion and incident to explain and illustrate some of the cardinal points of Buddhism, especially in regard to the way of salvation and the God-conception represented by Amitabha Buddha, the Source of Infinite Light and the Standard of Being, as distinct from the Brahman idea of a conscious personal deity.

The Buddhist God-conception.

The frontispiece is a reproduction of a statue found at Gandhara, which is sup-

posed to be the oldest Buddhist statue now in existence. It is especially appropriate to accompany the story of *Amitabha,* for it represents the influence of the Greek sculptors who in Kanishka's reign "flocked to Gandhara, transplanting the art of their home to the soil of India."

Influence of Greek sculptors on Buddhist art.

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It should be noticed that the Japanese crepe edition of Karma is not included in this offer. If desired, add 60 cents to above offer to include it.

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It is a sketch, not an exhaustive treatise, and still less a history of Chinese philosophy. It purports to serve as an introduction to the intricacies of typically Chinese notions, explaining their symbols and revealing their mysteries in terse and intelligible language. The brevity is intentional, for the essay is meant to give a bird's-eye view of the Chinese world-conception. While appreciating the remarkable genius exhibited by the founders of the Chinese

civilization, the author points out the foibles of the Chinese and traces them to their source. It is noteworthy that in spite of its candid and unreserved criticism, the essay was well received by the Chinese authorities and was granted the rare honor of being recommended by the Tsung Li Yamen of Peking, the Imperial Foreign Office, and placed on file in their archives.

Endorsed by the Chinese government.

A Chinese scholar writes: "When the Tsung Li Yamen voluntarily certifies that a Western scholar fully understands Chinese philosophy, and the *Book of Changes* as an incidental section of the same, it would be well for those who happen to be interested in either of these topics to inquire what he has to say. . . . Suffice it to say that the author has made a profound, if not an absolutely incomprehensible topic, to a certain extent, luminous, and to an even greater degree, interesting."

Chinese philosophy a rare mixture of deep thought and idle speculations.

"The author gives in his introduction terse and discriminating characterizations of the 'rare mixture of deep thought and idle speculations' which make up the Chinese philosophy, and in his conclusion expresses equally just opinions of China's present unhappy helplessness."—*J. M. Foster, Swatow, China, in the American Journal of Theology.*

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preciate the causes which produce Chinese conservatism."—*Toledo Blade.*

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"There is no one in America better qualified than Dr. Carus to treat of this and kindred subjects. It has been his life study—and we know of no writer who can place so abstruse a subject in so interesting a form."—*The Commercial Travelers' Magazine.*

CHINESE THOUGHT. An Exposition of the Main Characteristic Features of the Chinese World-Conception, being a continuation of the author's essay, Chinese Philosophy. Illustrated. Index. Pages, 195. $1.00, net (4s. 6d.).

Chinese system of writing.

This book contains much that is of very great interest in the development of Chinese culture. Beginning in the first chapter with a study of the earliest modes of thought-communication among primitive people of different parts of the world, and tracing the growth of the present system of Chinese caligraphy. In "Chinese Occultism" some interesting Oriental mystical ideas are explained as well as the popular methods of divination by means of trigrams and the geomancer's compass. In a special chapter, the zodiacs of different nations are compared with reference to the Chinese zodiac, and also as to a possible common Babylonian origin. This chapter contains many rare and valuable illustrations representing almost all known zodiacs, from those of

Oriental methods of divination.

Zodiacs of different nations.

Egypt to those of the natives of the Western hemisphere. The influence of Confucius is discussed, and a hurried recapitulation of the most important points in Chinese history is given, together with a review of the long novel which stands in the place of a national epic. Chinese characteristics and social conditions have their place in this volume, as well as remarks upon the part played in China by Christian missions, and upon the introduction of Western commercialism. The author's object is to furnish the necessary material for a psychological appreciation of the Chinese by sketching the main characteristic features of the ideas which dominate Chinese thought and inspire Chinese morality, hoping thereby to contribute a little toward the realization of peace and good-will upon earth. A great deal of information concerning things Chinese is here gathered into small compass, and much of it has been dug out from recondite sources sometimes not easily accessible even to sinologists.

Characteristics of Chinese morality.

"The author is to be commended on the completeness and the erudition with which he has handled an obscure subject."—*The Argonaut.*

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Lao-tze.

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Lao-Tze, one of the most profound sages in the history of human civilization, who lived 600 years B. C., and 100 years before Buddha, left a most remarkable little treatise on Reason and Virtue, which is here reproduced in its Chinese text, accompanied by translation and explanations so as to make even minute shades of the original accessible to the English reader.

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Rev. A. H. Smith of the American Board of Missions.

H. Smith, American Board of Missions, Tientsin, China.

"It goes without saying that the task of obtaining sufficient acquaintance with the Chinese language to translate, under the conditions named, a book like that of Lao-Tze, is a gigantic one. Dr. Carus' success is little short of marvelous. He frequently cites the versions of others, and it seems clear that Dr. Carus has succeeded better than Dr. Legge or Dr. Chalmers in the passages where we are able to compare them—a very remarkable fact, indeed."—*North China Herald.*

"I thank you heartily for your kindness in sending me a copy of your fine translation and critical exposition of Lao-Tze's Tao Teh King. It was years ago that I read it. Your publication of the Chinese text will be highly appreciated by all who want to make a study of the philosopher. As I read the text and then the translation, I am astonished how well you kept the original terseness and severe brevity in English."—*Professor S. Watasé.*

"Nothing like this book exists in Chinese literature; so lofty, so vital, so restful. . . . We have compared this translation with three others—two English, one German—and have no hesitation in saying it is the most satisfactory and serviceable as well as least expensive now accessible to the public. The bright cover of yellow and blue is very appropriate and suggestive of the Celestial Kingdom."—*The Hartford Post.*

Accords with Christian sentiment.

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T'AI-SHANG KAN-YING P'IEN. Treatise of the Exalted One on Response and Retribution. Translation from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pages, 135. Boards, 75 cents, net.

China's most popular religious book.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters, with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation, giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by

Stanislas Julien, and from his French edition into English by Douglas.

"Presents some startlingly impressive moral injunctions."—*Chicago Evening Post.*

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YIN CHIH WEN. The Tract of the Quiet Way. With extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. Pages, 48. 25 cents, net.

Translated for the first time.

This is a collection of moral injunctions which, among the Chinese, is, perhaps, second only to the Kan-Ying P'ien in popularity, and yet, so far as is known to the publishers, this is the first translation that has been made into any Occidental language. It is now issued as a companion to the T'ai-Shang Kan-Ying P'ien, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself, which is here presented, of glosses added by commentators, which form a large part of the book, and finally a number of stories similar to those appended to the Kan-Ying P'ien. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents

Wen Ch'ang, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in Concord," "Forgive Malice" and "Do not assert with your mouth what your heart denies."

Chinese maxims of universal ethical significance.

"Nothing is left undone to render these venerable and interesting booklets intelligible and attractive. The form in which they are issued does credit to the translators, to the editor, and to the publisher. We could scarcely be taught more impressively how ineffaceably God has written His law on the human heart."—*Princeton Theological Review.*

CHINESE LIFE AND CUSTOMS. With illustrations by Chinese artists. Pages, 114. 75 cents, net (3s. 6d., net).

This book is little more than a compilation of Chinese illustrations, accompanied with only as much text as will suffice to explain them, and what further material has been added is merely in the way of quotations from Chinese literature. The intention is to make the Chinese people characterize themselves by word and picture. Child rhymes, love lyrics and songs of revelry are introduced in translations from

Chinese customs pictured by Chinese artists.

Chinese poetry which is recognized as classical. The illustrations which form the great body of the book are from the most authentic sources of information concerning modern life in China, unaffected by aggressive Occidental foreigners. The book is divided into chapters on "Annual Festivities," "Industries and Foreign Relations," "Confucianism and Ancestor Worship," "Taoism and Buddhism," "Childhood and Education," "Betrothal and Marriage," "Social Customs and Travels," "Sickness and Death."

"A unique book."—*Louisville Courier-Journal.*

"A simple presentation of the realities of things unmixed with any theorizing. . . The numerous illustrations are genuine specimens of Chinese art, full of quaintness and sometimes of quiet humor."—*Glasgow Daily Herald.*

Quaintness of Chinese humor

"With each of the reproduced illustrations goes the explanation needed for complete understanding, whether the picture be one of the gods, of the celebration of a religious festival, of the planting of rice, or of boys in school. In this way nearly the whole of the life of the Chinese people finds exposition, and the western man can follow his eastern cousin into his home and through his entire days on earth with ready comprehension."—*Chicago Daily News.*

"To understand all is to forgive all," may well be said after reading this interesting record of the kinship of all humanity."—*The Sketch Book.*

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The world problem has always been a fascinating theme for poet-philosophers. The title, De Rerum Natura, is taken from a treatment of the same subject, written by another Carus (Titus Lucretius). But while the poet-philosopher of the golden age of Latin literature has written a ponderous and argumentative discourse, his modern follower is terse, and attempts to express only the sentiments of the modern science-molded man, in contemplation of the Great All, of the soul and its destiny.

The poem was originally published in the *Philosophische Monatshefte.* An English translation of the above has been made by Charles Alva Lane in collaboration with the author.

"To me your poem is a song that thrills with genuine loftiness and grandeur; a romance recounting in rhythmic cadences and in reverential spirit the tale of the All-Soul. It condemns nothing but that which is out of place, such as ignorance and superstition, etc., and these are not condemned, but merely disproved." —*Dr. T. T. Blaise, Mason City, Iowa.*

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AGNOSTICISM, A DEFENDER OF. R. G. Ingersoll. O. C. III, 1554. Brief note on an article on Huxley by Ingersoll.

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*See page 187.

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AGNOSTICISM IN THE PULPIT. O. C. XX, 411-416. A reply to the Rev. Frank Crane's eulogy on "The Cohesive Power of Ignorance," pointing out the dangers that lurk in this prevalent phase of popular religious thought.

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AGNOSTICISM, SPENCERIAN. O. C. V, 2951-2957. Republished in *Kant and Spencer.*

AGNOSTICISM, TWO ERRORS OF. O. C. III, 1671-1672. In reply to Paul R. Shipman. Quotes Adeline Pond's poem about the Foolish Child and the Great Wise Man.

AGNOSTICISM. See also: "Argument, The Highest Trump in." "Consolation of Errors." "Death is Silent, but Life Speaks." "Ghosts and the Belief in Ghosts." "Henism, The Wrong Method of." "Ignoramus and Inveniemus." "Monism a Terminus of Thought, Is?" "Religious Truth Possible, Is?" "Senses, The Limitations of Our." "Words and Their Meanings." "The Unknowable."

AINUS, THE. Fully illustrated. O. C. XIX, 163-177. A brief sketch of the appearance, customs and beliefs of these inhabitants of Yezo, who, though subjects of the Japanese empire, are obviously a white race. It is illustrated by numerous photographs of the native group who were brought to the St. Louis Exposition by Prof. Frederick Starr.

ALADDIN'S LAMP. O. C. XXII, 588-590. In comment on Mr. Tebbetts' article, "Once upon a Time," in which the romance of childhood is praised and its loss in later years deplored. The present article maintains that during the days of childhood its romance is not apparent, and that children's woes are to them as great as serious trouble in later years; hence we should feel that as life advances we gain as much or more than we lose.

ALIENS WANTED! O. C. VII, 3759-3760. In comment on the Chicago anarchists and Gov. Altgeld's action.

ALPHA AND OMEGA. O. C. XVI, 620. A brief note explaining that these Greek letters, often found in the catacombs combined with the chrisma, probably represent a symbol older than Christianity.

ALTGELD'S MESSAGE, GOVERNOR. O. C. IX, 4397-4398. With regard to the administration of justice, the conditions surrounding police and justice courts, and the settlement of labor troubles.

AMERICAN IDEAL, THE. O. C. V, 2807-2809. Republished in *Hom. of Sci.*

AMERICANISM AND EXPANSION. O. C. XIII, 215-223. A justification of the government's assuming control of the Philippines, in the light of the history and principles of the United States.

AMERICANISM IN THE ROMAN CHURCH. O. C. XIII, 253-255. The encyclical of the late Pope Leo XIII was interpreted by the Italian party in the Church as a condemnation of American tendencies. Its expressions, however, were general enough to permit of a more lenient interpretation by Archbishop Ireland and his followers in America. This short article presents the position of *The Open Court* on the value and strength of the Roman Catholic Church, and maintains that so long as Americanism with its love of freedom, self-reliance, and consciousness of responsibility is recognized as an influence in the politics of the Church, there is hope that she may keep pace with the progress of Protestant countries.

AMITABHA; A STORY OF BUDDHIST METAPHYSICS. O. C. XVI, 415-427; 486-505; 536-549. Reprinted in book form

under the same title. For explanatory comments see "Mahayana Doctrine and Art."

ANANDA METTEYA. See *s. v.* "Maitreya."

ANARCHISM. O. C. XV, 579-581. A short discussion of the province of law and its relation to true liberty.

ANARCHISM AND SOCIALISM. O. C. I, 754. An appreciative resumé of the history of these two opposite ideals, showing that either, by itself, would lead to destruction; and that the path of progress lies between the two extremes.

ANARCHISM, SOCIALISM AND. O. C. V, 2856-2857. See *s. v.* "Socialism."

ANARCHISTS, A FEW WORDS ABOUT THE. O. C. IV, 2538. See *s. v.* "Joliet, A Visit to."

ANARCHISTS. See also "Aliens Wanted!"

ANGEL OF AUGSBURG. Agnes Bernauer. O. C. X, 4901-4902. Republished in the *Hist. of the Devil.*

ANGELUS SILESIUS. Illustrated. O. C. XXII, 291-297. Republished in book form.

ANNEXATION AND INTERNATIONAL STEALING. O. C. VII, 3557. A few comments on Gen. Trumbull's remarks on the annexation of Hawaii. See also *s. v.* "Expansion, but not Imperialism."

ANSCHAUUNG, WHAT DOES IT MEAN? Mon. II, 527-532. Republished in *Kant and Spencer.*

ANTHROPOID APES. Fully Illustrated. O. C. XX, 6-25. Republished in the *Rise of Man.*

ANTI-CHRISTIAN, NOT. O. C. X, 4936-4937. In reply to certain criticisms of *The Open Court,* mistaking its attitude on religion and science.

ANTI-VIVISECTION MOVEMENT, IMMORALITY OF THE. O. C. XI, 370-376. This article was written to combat the ill-informed and sentimental exaggerations of the Anti-vivisectionists. We sometimes have to harden our sensibilities (as has the medical student in the dissecting room), but care should be taken not to let such a hardening become rudeness or vulgarity. No doubt the sentiment of compassion is good,

but it easily leads to weakness. Where it hinders us from being courageous in the struggle after truth, the anti-vivisection movement becomes positively immoral.

ANTS, RELIGION OF. O. C. VIII, 4076-4078. Our conception of God must necessarily be human, just as other animals (if they could do so) would form a God-conception in their own image. This idea is illustrated in the fable of the religion of the ants, which is put into the mouth of a retired German professor, who finds that the ants' scripture begins with the sentence, "In the beginning was the Arch-Ant."

ANUBIS, SETH, AND CHRIST. Fully Illustrated. The Significance of the "Spottcrucifix." O. C. XV, 65-97. Explains the significance of Anubis as a guide of souls through the land of the dead; of the Egyptian Seth as identified with the god of the Semitic invaders, being the same as the Greek Typhon, the ass-headed god; the deity on the famous Spottcrucifix is compared to similar donkey-headed deities on the lead tablets found in the Via Appia; and it is pointed out that this interesting scrawl is not made in derision of Christ, but is a monument of the Sethite faith, presumably drawn by a Sethite slave named Alesamenos.

APOCRYPHA OF THE OLD TESTAMENT. O. C. IX, 4700-4702. Republished in altered form in *The History of the Devil.*

ARGUMENT, THE HIGHEST TRUMP IN. O. C. VI, 3266. Republished in *Twelve Tales.*

ARISTOCRATOMANIA. O. C. V, 2846-2847. Republished in *Hom. of Sci.*

ART, CLASSICAL AND ROMANTIC. O. C. II, 1095-1098. Republished in *Fund. Prob.* in the two chapters, "The Importance of Art" and "Classical and Romantic Art."

ART IN JAPAN, MODERN. O. C. XX, 249. Brief note in explanation of four panel paintings by contemporary Japanese artists, reproduced as frontispiece.

ASCENT OF MAN. Illustrated. O. C. XVIII, 178-190. Republished in *Rise of Man.*

ASHVAJIT'S STANZA AND ITS SIGNIFICANCE. O. C. XIX, 178-181. Republished in *Dharma.*

ASSOCIATION PHILOSOPHY, THE. O. C. VII, 3611-3612. Republished in *Primer of Philosophy.*

ASSYRIAN POEMS ON THE IMMORTALITY OF THE SOUL. O. C. XIX, 107-110. Translation following Talbot. Beautiful poems illustrating the Babylonian belief in the immortality of the soul.

AVATARS, THE. Fully illustrated. O. C. XI, 464-482. Republished in *Hist. of the Devil.*

AXIOMS. O. C. VII, 3752-3755. Republished in *Prim. of Phil.*

AZAZEL AND SATAN. O. C. IX, 4692-4693. Republished in *Hist. of the Devil.*

BABISM; A NEW RELIGION. Illustrated. O. C. XVIII, 355-372; 398-420. An appreciative and historical sketch of the youngest independent faith upon earth, which, like all other great religions, originated in the Orient, and has given promise to play no insignificant part among the religions of the world. Babism believes in a personal God and positive revelations; like other faiths in their beginnings it has thrived on martyrdom. After giving the history of this faith in its home in Persia, this article is engaged in reviewing I. G. Kheiralla's *Beha U'llah, The Glory of God,* and a book by Myron H. Phelps on Abbas Effendi, "The Master of Akka," leader of one of the two great parties into which the adherents of Babism split after the death of its great exponent, Beha U'llah.

BABYLON, HEALING BY CONJURATION IN ANCIENT. Illustrated. O. C. XXIII, 65-74. See *s. v.* "Healing."

BABYLONIAN AND HEBREW VIEWS OF MAN'S FATE AFTER DEATH, THE. Four illustrations. O. C. XV, 346-366. The Hebrew view of the land of Sheol, abode of the dead, corresponds to the Assyrian Suâlu. The Hebrews repudiated the pagan practice of calling up the dead and communicating with them, which appears to have been a common custom in Babylon. Passages of the Old Testament are quoted; Job xix. 25-27, wrongly translated in the authorized version, is explained; and the Babylonian belief in immortality is set forth in translations, especially the poem, Istar's Descent to Hell.

BAD FOR ME, BUT WORSE FOR HIM. O. C. IX, 4509-4510. Comments on G. M. Steele's criticism of *Fund. Prob.*

BALANCE OF THE HEART. Illustration. O. C. XXII, 187-188. Brief note on the Chinese method of keeping a record of good and evil deeds.

BANKING METHODS, TENDENCY OF PRESENT. O. C. XX, 185-186. Brief note on decision of New York and Chicago banks to charge exchange on checks from smaller towns.

BARROWS, DR., IN PARIS. O. C. X, 4911-4912. Citations from Dr. Barrows and Abbé Charbonnel in 1896 on the prospects of a Religious Parliament in Paris in 1900.

BATTLE OF SHIMONOSEKI. O. C. XVII, 303-307. A romantic incident of dynasty wars in Japan, with an illustration of the ghost-crab, whose legendary story is connected with the feudal history of Japan.

BEHOLD! I MAKE ALL THINGS NEW. O. C. IX, 4343-4346. A New Year's meditation on religion, with regard to the reformation of Christianity through higher criticism and a new orthodoxy.

BELLIGERENCY IN CHRISTIANITY. Illustrated. O. C. XII, 280-287. Republished in slightly altered form in *Hist. of the Devil.*

BEN-MIDRASH, THE GARDENER OF GALILEE. O. C. V, 3019-3020. Republished in *Crown of Thorns.*

BERKELEY'S POSITIVISM. O. C. VIII, 4042-4044. This article, occasioned by a passage in Mr. T. C. Laws's "Metaphysics of Herbert Spencer," maintains that, apart from a difference in method and terminology, Berkeley's idealism is not far from agreement with the monistic positivism of *The Open Court.*

BERNAUER, AGNES. See "Angel of Augsburg."

BHAGAVADGITA, THE. O. C. XX, 113-118. A recent translation by Professor Richard Garbe of this canonical exposition of Brahmanism, is accompanied by an illuminating introduction in the line of higher criticism. This article is an extensive review of Professor Garbe's work.

BIBLE, THE. Mon. X, 41-61. God is not like the pagan gods of ancient mythologies; he speaks to us in a spiritual way by the experiences we have in life and in the truths which we learn. The Bible, if treated as a secular book, a collection of records, on the same level with other books, is great and divine. But the moment it is literally or in any special sense proclaimed as the word of God, it becomes an idol full of ugliness and abomination.

BIBLE AND FREE THOUGHT. O. C. II, 953-954. Republished in *Hom. of Sci.*

BIBLE, FAIRY TALE ELEMENT IN THE. Illustrated. Mon. XI, 405-447. See *s. v.* "Fairy-tale."

BIBLE, PROFESSOR PEARSON ON THE. O. C. XVI, 152. Note on Prof. Chas. W. Pearson's essay, "Open Inspiration versus a Closed Canon and Infallible Bible."

BIBLE. See also "Old Testament Scriptures." O. C. XV, 156-175.

BLISS OF A NOBLE LIFE. O. C. IX, 4749. Obituary of Mr. Eckley B. Coxe.

BOLTZMANN, LUDWIG. O. C. XX, 759-760. Obituary Note.

BONNEY, CHARLES CARROLL. O. C. XIV, 4-8; XVII, 513-519. The first of these articles is a summary of the life and work of the inaugurator and president of the World's Parliament of Religions at Chicago in 1893, and the second is an address of farewell spoken at his funeral.

BONNEY, MRS. LYDIA PRATT. XVII, 37-51. A tribute to Mrs. C. C. Bonney and her influence on her husband's career, including a series of poems by Mr. Bonney, of which she was the subject.

BRAHMANISM AND BUDDHISM, OR THE RELIGION OF POSTULATES AND THE RELIGION OF FACTS. O. C. X, 4851-4854. The Vedanta doctrine of the âtman or self is here discussed, as well as the Buddhistic denial of the âtman theory, together with the views of Shankara, the reformer of Brahmanism and adversary of Buddhism—all in relation to modern psychology.

BRAIN, COMPARATIVE PHYSIOLOGY OF THE. Illustrated. O. C. IV, 2550-2553. Republished in *Soul of Man* and in *Psychology of the Nervous System.*

BRAIN, THE THALAMIC REGION OF THE. O. C. IV, 2269-2272. Republished in *Soul of Man* and in *Psychology of the Nervous System.*

BRIDE OF CHRIST. Fully illustrated. O. C. XXI, 449-464. Republished in book form under same title.

BUDDHA, CHRISTIAN CRITICS OF. O. C. IX, 4475-4478. Republished in *Buddhism and Its Christian Critics.*

BUDDHA-GAYA CASE. O. C. X, 4957-4958. This is a brief account of the difficulties met by the Maha-Bodhi society and sympathizers in trying to establish a Buddhist center at Buddha-Gaya which might serve as a sacred place for devout Buddhist pilgrims. These facts are accompanied by observations tending to console the disappointed enthusiasts with the thought that religion does not consist in keeping sacred certain days, places, or relics, and that there is but little satisfaction in the possession of a sacred place situated in a country of unbelievers.

BUDDHA OF KAMAKURA, THE. Illustrated. O. C. XXIII, 307-313. A description with photographic illustrations of the Kamakura and Nara Buddhas, two of the most interesting colossal statues of Buddhism.

BUDDHA PICTURES AND STATUES. Fully illustrated. O. C. XII, 337-352. Many of the illustrations have been reproduced in the *Portfolio of Buddhist Art.* Besides explanatory details about the pictures, the article takes up the analogy between Buddhist and Christian ideas of Paradise.

BUDDHA, THE TEMPTATION OF. O. C. XIX, 46. Brief note relating the three temptations of the Bodhisattva before he attained Buddhahood.

BUDDHA'S HYMN OF VICTORY, THE. O. C. XIX, 46-49. Gives Pali original and transcription, together with literal and poetical translations into English by A. J. Edmunds, Professor Lanman and also a new one by the author, set to music adapted from a German choral.

BUDDHISM AND CHRISTIANITY. Mon. V, 65-103. Republished in *Buddhism and Its Christian Critics.*

BUDDHISM AND THE RELIGION OF SCIENCE. O. C. X, 4844-4845. In answer to Mr. T. B. Wakeman's objections to the author's article, "Goethe a Buddhist."

BUDDHISM, CHARLES GUTZLAFF ON. O. C. X, 4820-4821. Republished in *Buddhism and Its Christian Critics.*

BUDDHISM, HINDUISM DIFFERENT FROM. O. C. XX, 253-254. See *s. v.* "Hinduism Different from Buddhism."

BUDDHISM IN ITS CONTRAST WITH CHRISTIANITY, as viewed by Sir Monier Monier-Williams. O. C. X, 4783-4789. Republished in *Buddhism and Its Christian Critics.*

BUDDHISM INTO JAPAN, INTRODUCTION OF. O. C. VIII, 4321-4326. A review of the history of this most important episode in the early life of Japan, corresponding in significance to the introduction of Christianity in Europe, as given in the *History of the Empire of Japan,* which was compiled and translated for the World's Columbian Exposition in 1893.

BUDDHISM, MYTHOLOGY OF. Illustrated. Monist VI, 415-445. Republished in *History of the Devil.*

BUDDHISM, ON THE PHILOSOPHICAL BASIS OF CHRISTIANITY IN ITS RELATION TO. Monist VIII, 273-288. Contains extracts from early and mediæval Christian literature bearing on the philosophical import of the soul. These extracts are from the collection of Prof. Rudolph Eucken of Jena and include quotations from Eusebius, Clement of Alexandria, St. Augustine, Scotus Erigena, Eckhart and Angelus Silesius.

BUDDHISM, PHILOSOPHY OF. Monist VII, 255-286. Republished in *Buddhism and Its Christian Critics.*

BUDDHISM, REVIVAL OF. O. C. IX, 4525. A report from a Christian missionary journal contradicting the impression of many, that Buddhism is a moribund faith.

BUDDHISM, THE RELIGION OF ENLIGHTENMENT. O. C. XVII, 567-568. See *s. v.* "Religion," etc.

BUDDHISM TO CHRISTIANITY, MESSAGE OF. O. C. XX, 755-758. Comments on the relation between these two greatest world-religions, including quotations from Prof. E. Washburn

Hopkins to the effect that Christianity may learn from Buddhism the importance to many people of founding their formal religion on a strictly criticized belief.

BUDDHIST ART, GREEK SCULPTURE THE MOTHER OF. Illustrated. O. C. XXII, 306-315. See *s. v.* "Greek Sculpture," etc.

BUDDHIST CONVERT, A. O. C. XVI, 250-251. A brief sketch of the experiences of Ananda Maitreya (originally Allan McGregor) and his rejection of the doctrines of Christianity in favor of Buddhism.

BUDDHIST POETRY, GEMS OF. O. C. XX, 156-167. An English translation in verse of about forty gems from the Dhammapada, Sutta Nipata and other Buddhist scriptures. Republished in *The Dharma.*

BUDDHIST REAWAKENING IN INDIA AND CEYLON, SYMPTOMS OF A. O. C. XII, 511-512. Report of Dharmapala's Ethico-Psychological College, and of the Sanghamitta School for Girls in Colombo, Ceylon, and of an increase of prosperity in the *Maha-Bodhi Journal.*

BUDDHIST SOUL-CONCEPTION, IMMORTALITY AND THE. O. C. VIII, 4259-4261. The similarity between the Buddhist law of Karma and denial of the âtman, with the monistic soul-conception of the religion of science, is dwelt upon.

BUDDHIST TRACT, A. O. C. X, 5057-5062. Republished in *Budd. and Its Chris. Crit.*

BUECHNER, PROF. L., ON RELIGION. O. C. II, 965-967. In review of a pamphlet, and comment on the definitions of religion there stated or implied.

BUSCH, WILHELM. O. C. XXII, 128, 181-186. The first is a brief obituary announcement; the second, accompanied by a portrait, contains biographical notes and a discussion of the significance of humor. Republished in *Edward's Dream.*

BUSCH, WILHELM, A POEM BY. O. C. XXII, 447-448. Republished in *Edward's Dream.*

CAABA, THE. Illustrated. O. C. XVII, 151-153. Contains a view of Mecca and of the Caaba. The worship of the Caaba is a relic of pre-Mohammedan religion. See also "Stone Worship."

CANAVARRO, COUNTESS M. DE S.; A MODERN INSTANCE OF WORLD-RENUNCIATION. Illustrated. O. C. XIII, 111-117.

CAPITAL AND LABOR. O. C. VI, 3258-3260. In the form of an exchange of thought between two workmen of a superior type, this sketch develops the problems of capital and labor. It explains how certain conflicts repeat themselves in history, and why some ideals of a definite settlement of the question are Utopian. It is further suggested that an improvement of conditions is taking place which is nothing less than the general increase in wealth which will change laborers into small capitalists. When civilization has reached that stage the laborer will be able to look at the problem from both sides.

CARNERI, THE ETHICIST OF DARWINISM. O. C. XV, 641-644.

CATHARINE OF ALEXANDRIA, SAINT. Fully illustrated. O. C. XXI, 664-677, 727-744. Republished in *The Bride of Christ.*

CAUSALITY, THE PROBLEM OF. O. C. II, 1200-1204. Republished in *Fund. Prob.*

CAUSATION, IS THERE ANYTHING UNKNOWABLE IN? O. C. II, 1254-1256. Republished in *Fund. Prob.*

CAUSES AND NATURAL LAWS. O. C. II, 1240-1241. Republished in *Fund. Prob.*

CELESTIAL LANGUAGE, GRAMMARIAN OF THE. G. R. Kirchhoff. O. C. II, 782-783. Kirchhoff's name is connected with that of Bunsen in the realm of chemical science. Perhaps their greatest service was in the perfection of spectral analysis.

CEREBELLUM AND PONS. Illustrated. O. C. IV, 2255-2257. Republished in *Soul of Man* and in *Psychology of the Nervous System.*

CHANDRA DAS BROTHERS. O. C. X, 4997-4998. Two native scholars of India and their work.

CHANDRA, THE PESSIMIST. O. C. VIII, 4107-4108. Republished in *Nirvana.*

CHARITY. O. C. VI, 3307-3308. Republished in *Twelve Tales.*

CHARITY BALL, THE. O. C. XXI, 122-123. Explanatory note on the frontispiece, a reproduction of de Laubadère's painting, which exhibits the contrast of the charitable rich to the needy poor, represented in the picture by Christ himself.

CHASTITY AND PHALLIC WORSHIP. O. C. XVII, 611-617. The creative faculty is looked up to by primitive people with awe, and the figure which speaks of God as the Father, taken literally, sanctifies the mystery of sexual procreation. In its original sense it is by no means obscene, and we find traces of it in the Bible, where the relation of Israel to God is spoken of as a marriage, and idolatry resented as adultery. Some ancient practices mentioned by Herodotus and others are quoted, and it is pointed out how the sanctification of the sexual instinct is of a religious nature, and this, in its best sense, is true chastity.

CHICKEN AND THE EGG, THE. O. C. II, 854. A short article discussing the question of priority and solving it by stating that neither the egg nor the chicken was first, but living protoplasm which, under certain conditions, produced the egg-bearing hen.

CHILDREN, FEW HINTS ON THE TREATMENT OF. Monist IX, 234-247. Republished in *Our Children.*

CHILDREN, MORAL EDUCATION OF. O. C. XIII, 176-184. Republished in *Our Children.*

CHINA AND THE PHILIPPINES. O. C. XIV, 108-110. Written in 1900, advocating an open-door policy in the Philippines.

CHINA, BETROTHAL AND MARRIAGE IN. Illustrated. O. C. XX, 740-754. Republished in *Chinese Life and Customs.*

CHINA, FILIAL PIETY IN. O. C. XVI, 754-764. Republished in *Chinese Thought.*

CHINA, RELIGIONS OF. O. C. XVII, 622-624. Explanation of an old Chinese drawing reproduced, representing the three religions of China.

CHINA. See also *s. v.* "Confucius," and "Corea."

CHINESE ART. Illustrated. O. C. XXII, 364-375. Review of Hirth's *Scraps from a Collector's Note Book* and Giles' *Introduction to the History of Chinese Pictorial Art.* Contains comments on Prof. Giles' interpretation of the "Three in One"

medallion; also a further exposition of the famous Wu Tao Tze Nirvana picture.

CHINESE EDUCATION ACCORDING TO THE "BOOK OF THE THREE WORDS." O. C. IX, 4567-4573. Translation of this famous educational classic, preceded by some general remarks on Chinese civilization and literature.

CHINESE FABLE, A. O. C. IX, 4622. A short fable, on which is founded the Chinese proverb, "When the bittern and the mussel fall out, the fisherman gains a prize."

CHINESE LIFE AND CUSTOMS. Fully illustrated. O. C. XX, 545-564, 587-615, 668-684. Republished in book form under the same title.

CHINESE OCCULTISM. Illustrated. Monist XV, 500-554. Republished in *Chinese Thought.*

CHINESE PHILOSOPHER, GRAVE OF A. Illustrated. O. C. XXII, 695-700. A sketch of the life and philosophy of Chou Fu Tsz, supplementing the account given in *Chinese Philosophy.*

CHINESE PHILOSOPHY. Illustrated. Monist VI, 188-249. Republished in book form.

CHINESE PROBLEM, THE. Fully illustrated. O. C. XV, 608-623. Republished in somewhat altered form in *Chinese Thought.*

CHINESE SCRIPT AND THOUGHT. Illustrated. Monist XV, 271-293. Republished in *Chinese Thought.*

CHRISMA AND THE LABARUM. Fully illustrated. O. C. XVI, 428-439. The Chrisma or Christogram was the favorite Christian emblem in the fourth century. Its use is a Christian interpretation of a pagan symbol, known as the "labarum." Constantine made use of it before his conversion. Here the various probabilities of its origin are discussed in connection with the many associations in which it has been used.

CHRIST, A MODERN. Harold Brodrick. O. C. VII, 3545-3547. An account of one of many insane pretenders to the divine Sonship, but one of greater interest than most. He wrote a book containing much that is appealing and much that is beautiful, and it is to be regretted that we have not a careful scientific study of the pathology of his case.

CHRIST AND CHRISTIAN. O. C. XXII, 110-118. This article discusses the following topics: Christ and Messiah, Christos and Chrestos, Christ and Krishna, The Saviour Idea of Pagan Origin, No Exact Hebrew Equivalent for the Word Saviour, Nazarene, the Name Christian, which latter is a late Latin form of the second century. In *The Open Court* this title is erroneously printed to read "Christ and Christians."

CHRIST AND THE CHRISTIANS. A Contrast. O. C. VII, 3696-3700. Republished in *The Religion of Science.*

"CHRIST," DERIVATION OF. O. C. XXII, 376-377. A brief note supplementing "Christ and Christian" and in comment on the Hon. Willis Brewer's Egyptian derivation of the word.

THE CHRIST-IDEAL AND THE GOLDEN AGE. O. C. XXII, 328-339. Containing a metrical translation of Virgil's Fourth Eclogue written in 40 B. C., which reads like a prophecy of the coming of the Saviour. The poem is explained and the views about the expected saviour illustrated by other incidents of the time. Inscriptions call Augustus the Saviour, and Tiridates of Persia visited Nero the Roman emperor because he had heard that the Saviour had appeared on earth.

CHRISTIAN AND BUDDHISTIC SENTIMENTS. O. C. X, 4828. Republished in *Bud. and Its Chris. Crit.*

CHRISTIAN CRITICS OF BUDDHA. O. C. IX, 4475-4478, 4483-4485. Republished in *Bud. and Its Chris. Crit.*

CHRISTIAN MISSIONS. Mon. V, 274-281. A debate before the Nineteenth Century Club of New York, with J. M. Thoburn and R. Gandhi.

CHRISTIAN MISSIONARIES IN THIBET, FIRST. Illustrated. O. C. XII, 418-435. Comprising mainly quotations from Huc and Gabet's *Travels in Tartary, Thibet and China.*

CHRISTIAN SCIENCE AND THE REASON OF ITS STRENGTH. Monist XVII, 200-208. The Christian Science movement is the revival of a belief based upon certain experiences and to some extent justified by the remarkable events that have happened again and again under all zones and in all ages. Such beliefs crop out spontaneously whenever they are needed, and will disappear again when they have done their work. The significance of self-discipline and the power of mind has been

unduly neglected by educators, physicians and other guides and advisers of mankind. To be sure, Christian Science has its very weak points, but it would not exist had it not a mission to fulfill.

CHRISTIAN SUNDAY, THE. O. C. XX, 360-366. A comment on Dr. William Weber's article on the observance of Sunday. It is pointed out that the week is a non-Christian institution, and Sunday was celebrated as the day of Mithras. It is interesting to learn that in some ancient calendars the Chinese still call Sunday by the syllable *Mih,* which is an abbreviation of Mithras.

CHRISTIANITY AS THE PLEROMA. O. C. XXIII, 177-188, 219-230, 263-279. An essay on the origin and significance of Christianity published in book form under the same title.

CHRISTIANITY AS THE PLEROMA. Monist XIV, 120-151. This article shows that the three essential doctrines of Christianity—(a) Immortality, (b) Vicarious Atonement, (c) God-Incarnation—are pre-Christian. It is pointed out how Christian the spirit is of such pagans as Epictetus, Marcus Aurelius Antoninus, and even Julian the Apostate; and Seneca has seriously been claimed to be a personal friend of St. Paul. St. Anselm's reasoning in *Cur deus homo* is quite in line with pre-Christian religion. Instances of pre-Christian views of vicarious atonement are found among savages such as the Khond tribe of India. It is not denied that the nucleus of the Gospels is historical. The very passages which contain unfulfilled prophecies as to the second advent of Christ prove that at least parts of the Gospels are of a very early date.

CHRISTIANITY, BUDDHISM AND. Mon. V, 65-103. See *s. v.* "Buddhism."

CHRISTIANITY, CORNER-STONE OF. O. C. V, 2986-2987. This is declared to be the spirit of Christ, which, however, is rather to be found in the bold scientific search after truth than in the blind belief of obsolete dogmas.

CHRISTIANITY, GNOSTICISM IN ITS RELATION TO. Mon. VIII, 502-546. See *s. v.* "Gnosticism."

CHRISTIANITY? HOW FAR HAVE WE STRAYED FROM. See *s. v.* Pro Domo.

CHRISTIANITY IN ITS RELATION TO BUDDHISM, ON THE PHILOSOPHICAL BASIS OF. Mon. VIII, 273-288. See *s. v.* "Buddhism."

CHRISTIANITY IN JAPAN. O. C. XX, 55. A short review of an article in a Japanese paper on Christian missions in Japan.

CHRISTIANITY IN JAPAN, HISTORY OF. O. C. XVI, 690-693. Review of a German book on this subject by the Rev. Hans Haas.

CHRISTIANITY, JEW AND GENTILE IN EARLY. Monist XI, 267-276. See *s. v.* "Jew."

CHRISTIANITY, ORIGIN OF. O. C. XV, 235-241. Republished in *The Age of Christ.*

CHRISTIANITY, PAGAN ELEMENTS OF, AND THE SIGNIFICANCE OF JESUS. Monist XII, 416-425. See *s. v.* "Pagan."

CHRISTMAS. O. C. III, 1991. Republished in *Homilies of Science.*

CHRISTMAS GIFTS. O. C. I, 669-670. Remarks on the Christmas spirit and the right enjoyment of Christmas gifts.

CHRISTMAS SONG, A GERMAN. O. C. XXII, 768. A new English version of *O Tannenbaum.*

CHRISTMAS, YULE-TIDE AND. O. C. II, 1367.

CHURCH AND STATE IN FRANCE. O. C. XIX, 381.

CIRCLE-SQUARER, THE. O. C. VIII, 4121-4125, 4130-4133. Republished in *Twelve Tales.*

CLASSICAL AND ROMANTIC LITERATURE. Illustrated. O. C. XIII, 363-373. Comments on Goethe's "Nature and Art," including a translation of the poem. The article deals with literary periods of "storm and stress" and the consequent reactions, and is illustrated by portraits of representatives of both periods in German literature, with special reference to their connection with Goethe.

CLEAN MONEY. O. C. XXII, 125-126. An endorsement of the work done by Clean Money Clubs to prevent the circulation of filthy bills and contagion-carrying coins.

CLEARNESS, THE IMPORTANCE OF, AND THE CHARM OF HAZINESS. O. C. 2923-2925. Clearness of thought, in spite of its paramount importance, is not always welcome when it destroys a long-cherished illusion which had appeared as something wonderful. It then produces a great disappointment in our mind. The problem dissolves into nothing and we are deprived of the awe that we felt while thinking ourselves in the presence of some unfathomable mystery. This observation has its application especially in the religious field.

CLERGY'S DUTY OF ALLEGIANCE TO DOGMA AND THE STRUGGLE BETWEEN WORLD-CONCEPTIONS. Monist II, 278-285. This article shows how religion depends on the prevalent world-conception, and with a change in our world-conception our religion becomes gradually modified. Such modifications have taken place from time to time; when, for example, the Copernican world-conception replaced the old idea of the flatness of the earth, and at present when the idea of evolution renders our God-conception less childlike and more scientific. The article points out that a clergyman need not be obliged to surrender his calling because of a change in the interpretation of religion, but may stay in his place and interpret the old in the light of the new without either giving offense to those who cling to the old view or becoming hypocritical.

CLOCK OR THE WATCHES, THE. O. C. VI, 3292-3294. Republished in *Twelve Tales.*

COGNITION, KNOWLEDGE AND TRUTH. O. C. II, 1458-1459. Republished in *Fundamental Problems.*

COGNITION, METAPHYSICAL "X" OF. Monist V, 510-552. See *s. v.* "Metaphysical."

COLUMBUS, CHRISTOPHER. O. C. VI, 3435-3437. A sketch of his life from the *Encyclopedia Britannica,* showing that what ever his views concerning saints and the magical powers of ecclesiastical ceremonies, he was a man who had unbounded trust in science. The famous painting "Columbus Ridiculed" is reproduced as a frontispiece to the first number of Vol. XXI.

COMPOSER IN THE PULPIT, A. Rev. O. H. P. Smith, O. C. XII, 698-699.

CONCEPTION OF THE SOUL AND THE BELIEF IN RESURRECTION AMONG THE EGYPTIANS, THE. Fully illustrated. Monist XV, 409-428. Explaining the meaning of *khat, ba, khaibit, ka,* (of the double), *khu, sekhem,* and *ren; khat* (the double body); *ba* (consciousness); *khaibit* (the shade; a kind of ghost); *ka* (the double); *khu* (the spirit); *sekhem* (vitality); and *ren* (the name). Other terms such as *maa-kheru,* the transfigured soul; *pat-ela,* the eternal house; *sahu,* the mummy, which means literally victorious or sainted; the *ankh,* or handle cross; the *tet,* or backbone of Osiris; the feather of truth, and other symbols are briefly explained; also extracts made from the confessions of a dead person indicating the moral influence of the Egyptian idea of immortality.

CONCILIATION OF RELIGION WITH SCIENCE. O. C. VI, 3285-3286. A review of Lyman Abbott's *Evolution of Christianity.*

CONFUCIANISM AND ANCESTOR WORSHIP. Illustrated. O. C. XX, 598-615. Republished in *Chinese Life and Customs.*

CONFUCIUS ON MODERATION. O. C. XXII, 636-637. A note explaining the frontispiece which illustrates the parable of the three buckets from which the Chinese sage drew a sermon on moderation.

CONGRESS OF RELIGIOUS SOCIETIES, AMERICAN. O. C. VIII, 4101-4102. An account of the rise of one of the movements which were the fruits of the Parliament of Religions.

CONGRESSES OF ARTS AND SCIENCES AT ST. LOUIS. Mon. XIV, 779-783. Brief criticism and report of these congresses held at the Louisiana Purchase Exposition in 1904.

CONSCIENCE, THE GROWTH OF. O. C. IV, 2598-2600. Republished in *The Ethical Problem.*

CONSCIOUSNESS, A MONISTIC VIEW OF. Mon. XVIII, 30-45. In reply to Mr. W. E. Ayton Wilkinson's article on "Will-Force," and Mr. Montague's "Are Mental Processes in Space?" with regard to the part played by energy in psychic phenomena. Mr. Montague is a representative of the Ostwald theory of energetics.

CONSCIOUSNESS, PROBLEM OF. Monist XIII, 69-79. Comments on Prof. Charles Sedgwick Minot's attacks on Monism.

CONSCIOUSNESS, SEAT OF. Illustrated. O. C. IV, 2523-2526. Republished in *Soul of Man.*

CONSERVATIVE RADICALISM. O. C. IX, 4728-4732. Reply to Corvinus (pseud. of T. F. Mathias), who was a radical critic of the position of *The Open Court,* and maintained that it is in irreligion "that the hope of true morality lies." This article is a continuation of the argument given in "Not Irreligion but True Religion."

CONSOLATION OF ERRORS. O. C. VII, 3891-3893. A reply to the agnosticism of Mrs. Alice Bodington.

CONWAY, MONCURE D., A MILITANT MISSIONARY OF LIBERALISM. O. C. XV, 374. A brief note of characterization.

COREA. O. C. XVIII, 218-220. Outline of Corea's history with explanation of the philosophical import of the national coat-of-arms. Illustrated by picture of the emperor.

CORTEX AND ITS RELATIONS. Illustrated. O. C. IV, 2326-2328. Republished in *Soul of Man* and in the *Psychology of the Nervous System.*

COXE, ECKLEY B., OBITUARY OF. O. C. IX, 4749.

CREED BUT FAITH, NO. O. C. III, 1575-1577. Republished in *Fund. Prob.*

CREED, THE REVISION OF A. O. C. III, 2075-2076. Republished in *Hom. of Science.*

CRISIS IN GREAT BRITAIN, THE. O. C. XV, 301-311. Comments on the Boer War. The English are not blamed for extending their influence in South Africa, but are criticised for using wrong methods. They would have attained their end better and more enduringly by peaceful methods.

CRISPI, FRANCESCO, AN OBITUARY. O. C. XV, 645-646.

CRITERION OF ETHICS, AN OBJECTIVE REALITY. Mon. I, 552-571. See *s. v.* "Ethics."

CROSS AMONG THE NORTH AMERICAN INDIANS. Fully Illustrated. O. C. XIII, 296-312.

CROSS AND ITS SIGNIFICANCE. Fully illustrated. O. C. XIII, 149-163.

CROSS IN CENTRAL AMERICA. Illustrated. O. C. XIII, 224-246.

CROSS OF GOLGOTHA. Illustrated. O. C. XIII, 472-484.

CROSS OF JESUS, SHAPE OF THE. O. C. XVI, 247-249.

CROSS, PLATO AND THE. Illustrated. O. C. XIII, 364-372.

CROSS, REV. W. W. SEYMOUR ON THE PRE-HISTORIC. Illustrated. O. C. XIII, 745-751.

CROSS, THE WHEEL AND THE. Illustrated. O. C. XVI, 478-485.

CROSS, THE. See also Alpha and Omega, Chrisma and the Labarum, Crucifix, The, Staurolatry, Evolution of Ornament, Fylfot and Swastika, Image-Worship, Seal of Christ, Seven the Sacred Number, Signets, Badges and Medals, Anubis, Seth, and Christ.

CROWN OF THORNS. Illustrated. O. C. XV, 193-217. Reproduced in book form under the same title.

CRUCIFIX, THE. Illustrated. O. C. XIII, 673-690.

CRUCIFIXION OF DOGS IN ANCIENT ROME. O. C. XVI, 249-250. A brief note in which this strange custom is explained as the substitution of an animal sacrifice for a human sacrifice to the sun-god.

CUBA AS AN ALLIED REPUBLIC OF THE UNITED STATES. O. C. XII, 690-693. See *s. v.* "Expansion but Not Imperialism."

CUSTOM HOUSE, OUR. O. C. XVI, 141-145. A protest and an incident from personal experience.

DARWIN AND LINCOLN CENTENNIAL. O. C. XXIII, 124. Brief note accompanied by a rare portrait of Darwin in the prime of life.

DE RERUM NATURA. Mon. App. to Vol. V, No. 2. Philosophical poem republished in booklet form.

DEATH A FINALITY, IS? Illustrated. O. C. IV, 2185-2189. Republished in *Soul of Man.*

DEATH AND IMMORTALITY IN ANCIENT EGYPT, THE

CONCEPTIONS OF. Illustrated. O. C. IX, 4666-4670. Republished in *Hist. of the Devil.*

DEATH AND RESURRECTION. Illustrated. Open Court XIII, 495-503. This article contains reproductions of the cup of Boscoreale, the Thibetan skeleton-dance, and a Gnostic stone representing King Death as a skeleton, and points out that the Christian conception of death represented as a resurrection by Prudentius has changed of late into the more spiritual hope of the immortality of the soul.

DEATH AND THE DEAD, THE SKELETON AS A REPRESENTATION OF. Illustrated. O. C. XXII, 620-633. Written in refutation of Laufer's theory that the origin of our dances of death must be sought in Thibetan Buddhism. The Thibetan skeletons are reproduced and shown to be different in meaning from the skeletons of the European middle ages. The Thibetan skeleton dance is described and representations of Yama, the god of death, reproduced. The skeletons of the cup of Boscoreale are not representatives of death but of the dead, and also the Japanese ghost, which is not in skeleton form. There is no skeleton among Mara's army in the bas relief of Buddha's temptation, and the Japanese ghosts are not skeletons but horrible-looking half-decayed figures without feet.

DEATH, CHRISTIAN CONCEPTION OF. Illustrated. O. C. XI, 752-763. The early Christians believed in bodily resurrection, but their art in the catacombs can be traced back to pagan prototypes. On some sarcophagi, pagan and Christian symbols are mixed. This is a supplement to "Death in Religious Art," and supplies many additional illustrations on the subject.

DEATH, CONQUEST OF. O. C. III, 1967-1968. Republished in *Homilies of Science.*

DEATH, DANCES OF. Illustrated. O. C. XII, 40-53. This article contains reproductions of woodcuts of the fifteenth century of the pictures of Bazil, Massmann, Holbein, Abraham a Sancta-Clara, etc.

DEATH IN RELIGIOUS ART. Illustrated. O. C. XI, 678-685; XII, 752-763. The Greek conception of death is a genius with the down-turned torch. Hades is the place of torture and we have many illustrations of these scenes. The skeleton as representative of death appears in Christianity. The subject of

demons and of hell is frequently represented in Christian art in cathedrals and in cemeteries.

DEATH IS SILENT, BUT LIFE SPEAKS. O. C. IX. A discussion of the subject of immortality based on a consideration of the nature of soul as form.

DEATH, LOVE, IMMORTALITY. O. C. II, 1324-1325. Republished in *Homilies of Science.*

DEATH, MODERN REPRESENTATIONS OF. Illustrated. O. C. XII, 101-109. In modern times artists have given up the idea of representing death in the shape of a horrible figure. As an instance, the monument of Daniel C. French, and a German one dedicated to Emperor William, show death in a serious but not offensive form. M. Bartholomé represents death as a house door in his famous "Monument aux morts."

DELUGE LEGENDS OF AMERICAN INDIANS. Illustrated. O. C. XV, 758-760. The drawings on bark which relate a deluge legend of the Algonquins are reproduced, accompanied by an English version of the Indians' interpretation of the pictures.

DEMONOLOGY, THE INFLUENCE OF ANCIENT GREECE UPON CHRISTIAN. O. C. X, 4867-4868. Republished in *Hist. of the Devil.*

DEMONOLOGY, NORTHERN CONTRIBUTIONS TO CHRISTIAN. O. C. X, 4875-4877. Republished in *Hist. of the Devil.*

DEMONOLOGY OF THE NINETEENTH CENTURY. O. C. X, 4988-4990. Republished in *Hist. of the Devil.*

DESIGN IN NATURE. O. C. IV, 2619-2621. Republished in *Homilies of Science.*

DESTRUCTIVE OR CONSTRUCTIVE? O. C. III, 2107-2108. In answer to the criticisms of illiberal liberals, Mr. H. L. Green and the editor of *Freethought.*

DETERMINISM AND FREE WILL. O. C. II, 887-888. Republished in *Fund. Prob.*

DEVIL-CONCEPTION IN PROTESTANT COUNTRIES. O. C. X, 4930-4932. Republished in *Hist. of the Devil.*

DEVIL, REALITY OF THE. Illustrated. O. C. XIX, 717-736. Contains a number of pictures and material supplementary to the *Hist. of the Devil.* Marlowe's conception is contrasted with the present-day humorous view of devil-lore, as illustrated by Tartini's dream. Additional illustrations of devils from many dates and climes are given and incidents are related which show how great the influence of the power of evil, personified as the devil, has been in all ages.

DEVIL STORIES AND DEVIL CONTRACTS. O. C. X, 4961-4966. Republished in *Hist. of the Devil.*

DHARMAPALA'S MISSION. O. C. X, 5071. Contains a letter from the Anagarika Dharmapala announcing his mission to the United States.

DHARMAPALA'S SCHOOL IN CEYLON. Illustrated. O. C. XX, 760-761. A short description of a school of traditional Buddhism in Ceylon.

DILETTANTISM IN LITERATURE. O. C. III, 1708-1709. The dangers to the reading public from professional litterateurs who cater to popular taste from mercenary motives, and, on the other hand, from the ignorance of dilettanti; what is most desirable is a combination of the virtues of both classes.

DISCOVERIES, NEW; HOW THEY AFFECT THE WORLD. O. C. X, 4821. Brief note on the various forms of recognition awarded Röntgen's rays on their first appearance before the scientific press.

DISEASE, LATEST DEVELOPMENT OF AN OLD. O. C. VIII, 4163-4165. The strike of the American Railway Union in 1894 was new only in its peculiar combinations, but the case was as old as society, and the first great satire written upon it was "The Birds" of Aristophanes.

DOGMATISM, A REVIEWER'S VIEW OF. O. C. IV, 2371. Republished in *Fund. Prob.*

DOLLS' FESTIVAL, THE. O. C. XXI, 188. Note on the frontispiece, which is a picture of a party of Japanese children on the annual festival of dolls, celebrated March 3. An English version of a Japanese poem on the subject is appended.

DOUBLE EAGLE, THE ANCIENT SYMBOL OF THE. With illustration. O. C. XXIII, 57-58. Instance of a double eagle

discovered on a German expedition into central Asia. A further illustration pertaining to the article, "The Persistence of Symbols."

DOUBLE PERSONALITY AND DOUBLE SOUL. O. C. III, 1948-1951. Republished in the *Soul of Man.*

DOUBLE PERSONALITY, PROBLEM OF. O. C. II, 1178-1179. Republished in *Soul of Man.*

DREAMS AND HALLUCINATIONS. O. C. III, 2024-2026. Republished in *Soul of Man.*

DROSS IS DISCARDED, BUT NOTHING IS LOST. O. C. VI, 3244. An Allegory republished in *Twelve Tales.*

DUALISM, COMMENTS ON MINOT'S. Mon. XII, 69-79. See *s. v.* "Consciousness, the Problem of."

DUNNING DEVIL OF CHINA AND JAPAN. One illustration. O. C. XII, 110-111. The picture, which is a reproduction of a wood carving in the author's possession, is given a mistaken interpretation in this article. It is republished in *The History of the Devil* and there correctly explained as the devil, in guise of a monk, being a demon representing greed and hypocrisy.

EASTER, THE FESTIVAL OF LIFE VICTORIOUS. Illustrated. O. C. XVI, 193-199. This article contains a translation of Gerok's "Meditation on Death in a Cemetery,' and shows how the Easter festival of the ancient pagans was changed to a commemoration of the risen Christ in Christianity.

EGO AS IDENTITY OF SELF. O. C. VII, 3900-3901. In comment on Mr. Thomas Williams's article, "Is Reincarnation a Natural Law?"

EGOLESS MAN, AN. O. C. IX, 4657-4660. An account of a pathological loss of conscious recollection, followed by a discussion of a common error of psychologists by which the soul is identified with the ego.

EGYPT, CONCEPTIONS OF DEATH AND IMMORTALITY IN ANCIENT. Illustrated. O. C. IX, 4666-4670. See *s. v.* "Death."

EGYPTIANS, CONCEPTION OF THE SOUL AND THE BELIEF IN RESURRECTION AMONG THE. Illustrated. Mon. XV, 409-428. See *s. v.* "Conception."

EIGHT-HOUR DAY, THE SUNSET CLUB ON THE. O. C. VI, 3115-3116. Report of a Debate in a Chicago club. Wm. M. Salter, Murry Nelson, Franklin MacVeagh, Geo. A. Schilling, Clarence Darrow, Frederick Greeley and Frank H. Scott are quoted. This report is followed by comments on the debate by Gen. M. M. Trumbull.

ELECTION, THE. O. C. X, 5118. A brief note, written immediately after the election of McKinley to the presidency.

ELECTRICITY AND PHOSPHORESCENCE IN THE ANIMAL WORLD. Illustrated. O. C. XV, 540-550.

EMPEROR'S ORTHODOXY, THE. O. C. XVII, 146-150. Republished in Delitzsch's *Babel and Bible.*

EROS ON THE SHIP OF LIFE. Illustrated. O. C. XXI, 245-248. A monument in Genoa representing the modern idea of immanent immortality and the Greek myth in which Eros descends to Hades and returns again. Pictures of analogous legends and of Christ's resurrection illustrate this short article.

ESCHATOLOGY OF CHRISTIAN ART. Illustrated. O. C. XI, 401-412. The Christian doctrine of eschatology was more prominent among early Christians than it is now. It may be regarded as a proof of the genuineness of St. Paul's Epistles that he confidently predicts the near approach of doomsday, and believes that he and his congregation will live to see it. These views formed an important chapter in the Apocrypha of the Old Testament, but at present these visions have grown very pale and are no longer deemed essential doctrines of the church, at least among Protestants.

ESPERANTO. Mon. XVI, 450-455. An account of the nature of the language, its endings and prefixes and general construction.

ESPERANTO, ILO AND MALAY. Mon. XIX, 430-432. This short discussion repeats the editorial position, that it would be as easy to construct an ideal plant as to produce an ideal language; that though theoretically each may be possible, practically the idea is Utopian. In order to give both sides of the

Esperanto-Ilo differences, the author quotes a German Esperantist; the reform side is represented elsewhere in the same number. He also reports the suggestion of a Dutch gentleman, born and raised in Holland, that the Malay language possesses many characteristics necessary for an ideal universal language.

ESSENCE OF THE DOCTRINE (with Music). O. C. XIX, 182-183. Republished without music in *The Dharma.*

ETERNITY, A HYMN WITH MUSIC. O. C. XII, 245. Republished in *Sacred Tunes.*

ETHICAL PROBLEM, THE. Discussion with Mr. Salter. O. C. IV, 2549-2550, 2564-2567, 2624-2626. Republished in *The Ethical Problem.*

ETHICAL SOCIETIES AND THEIR VIEWS OF ETHICS. O. C. VI, 3145-3147. In answer to Horace L. Traubel's criticism of former discussions of the author on the deficiencies of Ethical Societies, as they exist.

ETHICS A LAW OF NATURE. O. C. IV, 2440-2441. Republished in *Fund. Prob.*

ETHICS AND NATURAL SCIENCE. O. C. III, 1563-1566. Republished in *Fund. Prob.*

ETHICS AND THE COSMIC ORDER. Mon. IV, 403-416. Criticism of Professor Huxley's position in his lecture, *Evolution and Ethics.*

ETHICS AND THE STRUGGLE FOR LIFE. O. C. IV, 2137-2138. Republished in *Homilies of Science.*

ETHICS, BASIS OF, AND THE ETHICAL MOVEMENT. O. C. 2247-2248. Republished in *The Ethical Problem.*

ETHICS, BASIS OF, AND THE LEADING PRINCIPLES IN. O. C. IV, 2574-2577. Republished in *The Ethical Problem.*

ETHICS, CRITERION OF, AN OBJECTIVE REALITY. Mon. I, 552-571. Republished in *The Ethical Problem.*

ETHICS IN OUR PUBLIC SCHOOLS. O. C. V, 2816-2817. Summary of a symposium on the advisability of introducing ethical instruction into our public schools. This showed such diversity of opinion that it seemed to prove conclusively that ethics cannot be taught publicly without coming in conflict with

some religious views. The question as to the proper medium for ethical instruction will be decided on the principle of the survival of the fittest.

ETHICS OF EVOLUTION. O. C. V, 3004-3005. Republished in *Homilies of Science.*

ETHICS OF EVOLUTIONISM. O. C. VII, 3886. The theory of evolution is not compatible with hedonism, for the ethics of evolutionism must be based upon the fact that the fittest will survive in the struggle for existence, and in the long run the fittest are always the most moral.

ETHICS OF KANT, MR. SPENCER ON. O. C. II, 1155-1160, 1165-1169; Mon., II, 512-526. See *s. v.* "Spencer."

ETHICS OF STRUGGLE AND ETHICAL CULTURE. O. C. V, 3059-3061. Controversies of science and philosophy are compared to the ethics of war.

ETHICS OF THE NEW POSITIVISM. O. C. IV, 2414-2415. In reply to Clemence Royer. Republished in *Fund. Prob.*

ETHICS POSSIBLE, IS? O. C. XI, 295-308. In reply to Mr. Antonio Llano.

ETHICS, SCIENCE AND. O. C. (No. 167) IV, 2590-2592. See *s. v.* "Science."

ETHOS ANTHROPOI DAIMON. O. C. I, 695. A short explanation of the Greek motto, which has often been used on the title page of Open Court catalogues. A further history of the sentence, ascribing its authority to Heraclitus, is given in O. C. XX, 42.

EVENTS OF TO-DAY. O. C. X, 4804-4806. Editorial notes on Lord Salisbury's Turkish policy and on the unfair indictment of two mayors of Illinois towns.

EVIL IN EARLY CHRISTIANITY, THE IDEA OF. O. C. IX, 4717-4718. Republished in *Hist. of the Devil.*

EVOLUTION AND IMMORTALITY. O. C. I, 726-729; V, 3044-3045. The first of these articles is an extended review of Mr. C. T. Stockwell's pamphlet, *The Evolution of Immortality;* the second is a brief note bringing out the beauty of the idea of immortality contained in evolutionism. "The soul can be made immortal and it is our highest religious duty to shape

our lives with a constant outlook upon that which lies beyond the grave. The work to be done for immortality is the problem, the aim, the basis of ethics."

EVOLUTION, CONTINUITY OF. Mon. II, 70-94. The science of language *versus* the science of life, as represented by Max Müller and Romanes.

EVOLUTION, DOES UTILITY EXPLAIN? O. C. VI, 3314-3315. In comment on articles by Professor George Mivart on the subject of evolution and Christianity.

EVOLUTION OF ORNAMENT. Illustrated. O. C. XVII, 291-296. The cross is now worn as an ornament, which is the third stage in a process of evolution, of which the first stage is the use of the cross as a charm or amulet, and the second as a symbol of more or less mystical significance.

EXPANSION, AMERICANISM AND. O. C. XIII, 215-223. See *s. v.* Americanism.

EXPANSION, BUT NOT IMPERIALISM. O. C. XIV, 87-94. Remarks made at a debate before the Sunset Club of Chicago. A resumé of the *Open Court's* position on territorial expansion. Other articles relating to our relations with Cuba and the Philippines are the following: "Cuba as an Allied Republic of the United States," "Americanism and Expansion," "The Filipino Question," "The Philippine Imbroglio," "Friends or Slaves," "Annexation and International Stealing," "Cuba as an Allied Republic," "How to Govern the Philippines."

EXPERIENCE. O. C. VII, 3602-3604. Republished in *Primer of Philosophy.*

FABLE, THE MIGRATION OF A. O. C. XI, 504-506. A fable from an old German print of 1483, which is in all essentials the same as the Chinese story, "The Man in the Well," a Sanskrit tale, imported into China about the eighth century.

FAIRY TALE ELEMENT IN THE BIBLE. Illustrated. Mon. XI, 405-447. Fairy tales are not numerous in the Bible. There is only the fable told in Judges ix, 8-15, and yet the fairy tale element is not entirely absent. The myths of Egypt and Chaldea have been toned down into rational and credible stories.

This article traces a number of incidents in the Old Testament to their Babylonian and Egyptian sources. It contains translations of the Babylonian creation story, recorded by Berosus, in the seven cuneiform tablets of the Marduk myth (the translation is given almost in full, mainly following Zimmern), Yahveh's fight with the dragon, as mentioned in Ezekiel, Job and the Psalms (mainly based on Gunkel). The two Hebrew creation stories are contrasted, and the work of the Hebrew redactor is appreciated as supplying the world-conception prevalent for a thousand years. The second installment treats of the following subjects: The Babylonian legend of the deluge (quotations again mainly after Zimmern); deluge legends of classical antiquity; the pillar of salt called Lot's Wife; the story of the wise judge (Solomon) paralleled in India, Egypt and on a Pompeian fresco; the story of Joseph in an Egyptian fairy tale (original quoted in Petrie's translation). It is the story of Bata, i. e., Vatu, or in Greek 'Atis. Potiphar's wife still reflects the old institution of matriarchy. The conclusion is devoted to the mention of the Queen of Heaven by Jeremiah and the lamentations for Tammuz by Ezekiel. The Song of the Well, mentioned in Numbers as a quotation from the Book of the Wars of Yahveh, is an interesting piece of folk-poetry, preserved by chance in the Old Testament. The romance of Mordecai is nothing less than a Hebrew version of the story of the saviour, Bel Merodach, and Esther is the Goddess Istar.

FAIRY TALES AND THEIR IMPORTANCE. O. C. IV, 2537-2538. Republished in *Homilies of Science.*

FAIRY TALES, RELIGION IN. O. C. XIII, 184-185. See *s. v.* "Religion, etc."

FAITH AND DOUBT. O. C. V, 2822-2823. Republished in *Homilies of Science.*

FAITH AND REASON. O. C. VI, 3225-3228. A review of Fechner's Method of conciliating religion with science. Republished in *Ethical Problem.*

FATHERLAND, THE. O. C. XIII, 577-579. A few remarks on the significance of Germany for civilization, written as an introduction to a special number, made up wholly of articles on Germany.

FECHNER, GUSTAV THEODOR. A Review of his Method of Conciliating Religion with Science. See *s. v.* "Faith and Reason."

FECHNER'S VIEW OF LIFE AFTER DEATH. Mon. XVI, 84-95. The author agrees with Fechner's beliefs in the reality, the significance, the all-importance of man's life after death, but regards his description of the part consciousness plays as misleading. Doubtless a man's personality remains centered around his name and continues to constitute a unit of its own, but it is purely spiritual, not physical nor physiological. There is not the slightest warrant in ascertainable facts for Fechner's assumption, that after death, man's being is endowed with the functions of the entire nervous system, including sense-organs and brain.

FEELING AND MOTION. O. C. IV, 2424-2426, 2435-2437. Republished in *Soul of Man.*

FEELING AS A PHYSIOLOGICAL PROCESS. O. C. IV, 2506-2509. Republished in *Soul of Man.*

FEELING, THE MONISTIC DEFINITION OF THE TERM. O. C. V, 2909-2911. After discussing the views of Spencer, Fiske and many others, the monistic definition is given as "the state of awareness only, which accompanies certain physiological activities, and not these activities themselves."

FEELINGS AND THE ELEMENTS OF FEELING. Mon. I, 401-420; III, 298-299. Republished in *Fund. Prob.*

FILIAL PIETY IN CHINA. O. C. XVI, 754-764. Republished in *Chinese Thought.*

FILIPINO QUESTION. O. C. XIII, 375-376. See also *s. v.* "Expansion, but not Imperialism."

FIRST STEPS. O. C. XX, 495-499. Republished in *Our Children.*

FLAG, UNFURL THE. O. C. XII, 439-441. A new patriotic hymn, with a final stanza on the Anglo-American alliance. This has been set to music by C. Crozat Converse and Oliver H. P. Smith and republished in sheet and octavo form.

FOOD OF LIFE AND THE SACRAMENT. Illustrated. Mon. X, 246-279, 343-382. Eucharists and ceremonial eating exist

among almost all nations of the world. The present article contains a synopsis of these ceremonies and traces them among Egyptians, Assyrians, Babylonians, Greeks, Thibetans, and the Mithraists, the worshipers of Bacchus, Dionysus, and of Christ. The Christian ceremony has apparently been introduced by Paul. The passages in the Gospels are later insertions, as proved by New Testament scholars.

FORCE AND CAUSATION. O. C. III, 1505-1506. Editorial comment on Mr. John B. Wood's essay.

FORM AND FORMAL THOUGHT. O. C. II, 1310-1313, 1336-1339, 1349-1351, 1369-1372. Republished in *Fund. Prob.*

FORMAL, THE. O. C. VII, 3679-3682. Republished in *Primer of Phil.*

FORMAL THOUGHT AND ETHICS. O. C. III, 1613-1616. Republished in *Fund. Prob.*

FRANKLIN SQUARES AND OTHER MATHEMATICAL DIVERSIONS, THE. Mon. XVI, 605-625. Republished in Andrews's *Magic Squares and Cubes.*

FREEDOM OF WILL AND RESPONSIBILITY. O. C. III, 2095-2097. Republished in the *Soul of Man.*

FREETHOUGHT, THE HEROES OF. O. C. II, 822-823. Republished in *Hom. of Sci.*

FREETHOUGHT, ITS TRUTH AND ITS ERROR. O. C. V, 2902-2903. Republished in *Homilies of Science.*

FREE-WILL AND COMPULSION. O. C. IV, 2332. Brief note in reply to a letter from Mr. T. G. Conant.

FRIAR, THE. A Song. O. C. XIV, 305-312. Music by O. H. P. Smith.

FRIENDS OR SLAVES. O. C. XVI, 146-148. An appeal to Congress in which self-government for the Philippines is advocated. See also *s. v.* "Expansion, but not Imperialism."

FULFIL, NOT TO DESTROY, TO. O. C. IV, 2235-2236. Republished in *Homilies of Science.*

FYLFOT AND SWASTIKA. Illustrated. O. C. XVI, 153-162, 356-366. Showing how evidences of prehistoric use of this emblem are scattered in widely separated portions of the globe.

The illustrations reproduce relics and monuments which bear the swastika as decoration. The original meaning of the figure is thought to be the same as the disk, a solar symbol.

GALILEI, GALILEO. Illustrated. O. C. XXII, 1-13. A sketch of his life, including translations of the verdict pronounced upon him by the Holy Office, and his abjuration.

GEMS OF BUDDHIST POETRY. O. C. XX, 156-167. See *s. v.* "Buddhist Poetry, Gems of."

GENIUS, PLAYFUL INSTRUCTION AND. O. C. XIII, 566-570. Republished in *Our Children.*

GEOMETRY, FOUNDATIONS OF. Mon. XIII, 370-397, 493-522. Republished in *Foundations of Mathematics.*

GERMAN IN AMERICA, THE. O. C. XIII, 626-636. A protest against Münsterberg's statement that German-Americans are responsible for lack of sympathy between the two countries. America is entirely cognizant and appreciative of German science and character. Its assimilation of diverse nationalities into one people is destined to so merge its patriotism into cosmopolitanism as to cause it to advance beyond Old World nations. Though regarded as restless and fond of innovations, the character of the American nation is a conservatism unknown in Europe; e. g., its flag is one of the oldest in the world. See also "International Friendship" and "International Good-Will."

GERMAN MONISTIC ALLIANCE, THE. O. C. XXII, 188. Review of one of their leaflets, written by Dr. Heinrich Schmidt.

GERMAN UNIVERSITIES AT THE WORLD'S FAIR. Mon. IV, 106-120. The appointment and advancement of a professor of a German university does not depend upon his ability to teach, but almost exclusively upon his accomplishments in the field of research. German universities are institutions devoted to the search for truth, and the scientist, the philosopher, the searchers for truth serve at the same time as instructors of the German youth. Their exhibit at the Columbian Exposition of 1893 was well planned and arranged, and we have here a brief review of this unique display of the ways, the means, and the summarized results of German science.

GERMANY, THE FATHERLAND. See *s. v.* "Fatherland, The,"

GHOST OF A LIVING PERSON, THE. O. C. XXIII, 231-232. Reporting an incident in which the ghost of the Rev. W. H. Withrow was made to appear in a mediumistic seance in Australia while Mr. Withrow himself was carrying on an active life in Canada.

GHOSTS. O. C. V, 2811-2812. A review of Ibsen's drama. Republished in *Homilies of Science.*

GHOSTS AND THE BELIEF IN GHOSTS. O. C. VI, 3106-3109. In comment on the revival of spiritualistic beliefs and in reply to Mr. W. T. Stead and Mrs. Besant; also on a book of Mr. Gerhard, a Swedenborgian. Kant's Relation to Swedenborg is mentioned, and the statement as to the practical usefulness of clairvoyance is investigated and found wanting.

GILGAMESH AND EABANI; THE TRUSTS AND THE UNIONS. O. C. XVIII, 291-292. The trusts and unions are likened to Gilgamesh and Eabani in the old Babylonian epic. We are told that a monster was created to overpower a tyrant, until finally both became friends, and then the world had no defender.

GISSAC, F. DE, OBITUARY. O. C. X, 5125.

GNOSTICISM IN ITS RELATION TO CHRISTIANITY. Mon. VIII, 502-546. It is maintained and satisfactorily proved in this article that gnosticism precedes Christianity. It is here characterized as a period of storm and stress preparatory to Christianity. The fact is recognized by our best Church historians that gnostics existed before Christianity and were afterward regarded as Christian heretics only when a catholic faith had been established. The trinity idea is mentioned in connection with Simon Magus before it becomes a Christian dogma. The Kabala was influenced by gnosticism, and the Essenes, as well as the Therapeutes of Egypt, are unequivocally pre-Christian. The book of Daniel and the books of Esdras show innumerable influences of the gnostic spirit, and the Apostle Paul presupposes gnostic terms as well known. The Zabians or Baptizers had spread throughout the Jewish dispersion, and Paul was especially well received among them. The similarity of the Lord's Sacrament with the Mithraistic ceremony of the same kind is alluded to and the idea is

proposed that the word *missa* or mass is derived from *myazda*, which is the food of the Mithraistic sacrament. Apollonius of Tyana studied philosophy at Tarsus, and we may assume that he cherished many ideas similar to those of St. Paul the apostle, who was born in the same city and owed his Roman citizenship to the honor which the Roman Senate wanted to bestow upon this pagan savior. Gnosticism is older than Christianity, which is really a gnostic sect, and it is maintained that it survived its rivals because it was superior to them.

GOBINEAU, COUNT. With portrait. O. C. XV, 440-442. An account of the life and work of a French anthropologist, who has become an object of enthusiasm in German circles.

GOD. O. C. IV, 2305-2306. Republished in *Homilies of Science.*

GOD. A DISCUSSION. Mon. IX, 106-130. Republished in *God.*

GOD A MIND, IS? O. C. V, 2978-2980. Republished in *Homilies of Science.*

GOD AND IMMORTALITY, PROFESSOR HAECKEL'S MONISM AND THE IDEAS OF. O. C. V, 2957-2958. A letter explaining the position of *The Open Court* on the subjects of God and immortality, and a reply from Professor Haeckel expressing agreement in essential points.

GOD, CONCEPTIONS OF. O. C. V, 2771-2773. Republished in *Homilies of Science.*

GOD, FREEDOM AND IMMORTALITY. O. C. III, 1625-1626. Republished in *Homilies of Science.*

"GOD IN SCIENCE AND RELIGION," REMARKS ON CANON LOW'S. Mon. VIII, 610-615. See *s. v.* "Low."

GOD, MR. SEWALL ON THE PERSONALITY OF. O. C. XXI, 506-510. In comment on his book, *Reason in Belief.*

GOD OF ATHEISM AND THE IMMORTALITY THAT OBTAINS IN THE NEGATION OF THE EGO-ENTITY. O. C. VIII, 4226-4229. A résumé of conceptions of God and immortality which accord with evolution and the religion of science, written in answer to criticisms by Dr. Lewins, Professor Cook, Mr. Thurtell and Mr. Reeves. The conception of the super-personal God is especially dwelt upon.

GOD OF IRON, THE. O. C. XII, 188-190. A hymn suggested by a patriotic song of Arndt, written to arouse the Germans against their French enemies, but in this case the narrowness of nationalism yields to the broader spirit of international fellowship and religion.

GOD OF SCIENCE, THE. Mon. XIV, 458-469. In reply to the Rev. H. C. Minton's reviews of *Fundamental Problems* and *Surd of Metaphysics.*

GOD, PERSONALITY OF. O. C. XI, 618-635. Correspondence with Père Hyacinthe Loyson. Republished in *God.*

GOD, PERSONALITY OF. Mon. IX, 300-305. See *s. v.* "Personality."

GOD, RESPONSIBILITY OF. O. C. X, 4803-4804. Comments on a sermon by the Rev. Geo. T. Smith, who, while recognizing to some extent the identity of nature's God and nature's laws, looks upon God as a person—therefore responsible. The argument is given against the personality of God, that Buddhism, the greatest non-Christian religion, distinguished for the noblest moral maxims, yet knows nothing of the existence of a personal God.

GOD, THE SUPERPERSONAL. O. C. XXI, 765-766. Brief comment on a communication from Père Hyacinthe. Republished in *God.*

GOD, UNMATERIALITY OF SOUL AND. Mon. VIII, 415-445. See *s. v.* "Soul."

GODWARD. O. C. XII, 128. A hymn with music. Republished in *Sacred Tunes.*

GOEHTE, A BUDDHIST. O. C. X, 4832-4837. Republished in *Buddhism and Its Christian Critics.*

GOETHE AND CRITICISM. O. C. XXI, 301-305.

GOETHE AND SCHILLER'S XENIONS. O. C. I, 318, 320; VIII, 3939-3940, 3948-3949, 3955-3957, 3965-3966. Republished in book form under same title.

GOETHE MUSEUM IN WEIMAR. O. C. XXII, 126-128. An account of the establishment of Goethe's Weimar residence as a National Museum, accompanied by a picture of Eberlein's

famous sculpture representing Goethe contemplating Schiller's skull, to which he addressed a poem.

GOETHE, SOME EPIGRAMS OF. Illustrated. O. C. XXIII, 438-443. An English translation of about twenty miscellaneous verses, accompanied by the German original. Three of them are illustrated.

GOETHE, TWO PHILOSOPHICAL POEMS OF. O. C. XVI, 694-696. Translation of and comments on "One and All," and "Bequest."

GOETHE'S CONFESSION OF FAITH. O. C. XXI, 472-480.

GOETHE'S FAUST, SIGNIFICANCE OF. Illustrated. O. C. XXII, 147-172.

GOETHE'S MONISM. O. C. II, 782. Republished in *Fundamental Problems.*

GOETHE'S NATURE PHILOSOPHY. O. C. XXI, 227-237.

GOETHE'S POLYTHEISM AND CHRISTIANITY. O. C. XXI, 435-443.

GOETHE'S SOUL CONCEPTION. O. C. XXI, 745-751.

GOETHE'S VIEW OF IMMORTALITY. O. C. XX, 367-372. Above articles to be republished in book form.

GOETHE'S VIEWS ON TELEPATHY. O. C. XXIII, 174-176.

GOOD AND EVIL AS RELIGIOUS IDEAS. O. C. VIII, 4642-4644. Republished in *History of the Devil.*

GOOD AND EVIL, THE PROBLEM OF. Mon. VI, 580-599. Republished in *History of the Devil.*

GOSPEL OF BUDDHA, A JAPANESE TRANSLATION OF. O. C. IX, 4404-4405. Contains an English translation of the Rt. Rev. Soyen Shaku's preface to the Japanese translation.

GOSPEL, THE FOURTH. O. C. XXI, 269-271. With special reference to Dr. Moxom's article, "Jesus's View of Himself in the Fourth Gospel."

GOSPELS, THE SOURCE OF. O. C. II, 1079-1080. Professor Seydel of Leipsic advanced the theory that the Christian gospels were borrowed from the Buddhist sacred literature. This article quotes at some length the passage in which he defends his position.

GRASSHOPPER, THE. O. C. VII, 3663-3664. Republished in *Twelve Tales.*

GREEK IDEA OF SALVATION. Illustrated. O. C. XII, 675-689. Republished in *History of the Devil.*

GREEK MYSTERIES, A PREPARATION FOR CHRISTIANITY, THE. Mon. XI, 87-123. Illustrated. Christianity owes a number of important terms to Greek mysteries, especially the very word "mystery" itself, and in addition such words as *parousia,* i. e., the act of becoming bodily present, ecstasy, *teleiosis,* or completion, etc. The Orphic songs foreshadow the Christian idea of the immortality of the soul, and Christ is represented as Orpheus in the catacombs. The main idea of the Orpheus ceremonials is his death and resurrection. The significance of the wine in the sacrament has also its pagan correlate in the cult of Dionysus, who was born in a cave, tortured, slain, and rises to life again. He enters the city riding on an ass. But while the mysteries were communicated to a few initiates, the doctrine of Christianity was preached from the housetops.

GREEK RELIGION AND MYTHOLOGY. Richly illustrated. O. C. XIV, 513-538, 577-606, 641-658, 705-733. Vol. XV, 1-22. A sketch of Greek religion which was written with the special purpose of showing how far the religion of ancient Greece was preparatory to Christianity. The last article contains numerous quotations which prove that the Christian idea "love your enemies" was plainly anticipated by a great many sages of ancient Greece.

GREEK SCULPTURE THE MOTHER OF BUDDHIST ART. Illustrated. O. C. XXII, 306-315. Comparing remains of Gandhara sculpture with classical Greek art.

GREEKS, THE. See also "Acropolis, The." "Demonology, The Influence of Ancient Greece Upon Christian."

GRIEF AT UNBELIEF. O. C. VII, 3579-3580. Unbelief, doubt, the spirit of keen criticism, should not cause grief in anybody's soul. Let him who doubts search for the truth, and he will find that it quickens and comforts.

GUNKEL VERSUS DELITZSCH. O. C. XVIII, 226-241. An account of Professor Gunkel's true position with regard to the *Babel and Bible* discussion compared to the position ascribed to him by an uninformed anonymous translator.

GUNNING, PROF. WM. D., MEMORIAL SERVICE TO. O. C. II, 1278.

HAECKEL AS AN ARTIST. Illustrated. O. C. XX, 428-433. A review of *Kunstformen der Natur* and *Wanderbilder.*

HAECKEL—LOOF CONTROVERSY, THE. Mon. XIII, 24-37. Republished in *God.*

HAECKEL'S ANTHROPOGENY, PROFESSOR. O. C. VI, 3125-3126. A brief note on Haeckel's monism on the appearance of the 4th edition of his *Anthropogeny.*

HAECKEL'S CONFESSION OF FAITH. O. C. VII, 3528-3529. Professor Haeckel believes that monism is the bond of union between religion and science, and is in sympathy, in spite of minor differences, with the efforts of *The Open Court* toward their amalgamation.

HAECKEL'S MONISM. Mon. II, 598-600. The conclusion is drawn that the main differences between Haeckel's monism and that of *The Monist* are differences of terminology.

HAECKEL'S MONISM AND THE IDEAS OF GOD AND IMMORTALITY. O. C. V, 2957-2958. See *s. v.* "God, etc."

HAECKEL'S THESES FOR A MONISTIC ALLIANCE. Mon. XVI, 120-123. A criticism of Professor Haeckel's confession of faith as destructively negative in its statement instead of positive.

HAMLET, THE HINDU. O. C. XXI, 359-363. Resemblances between Shakespeare's hero and the philosophy of the Bhagavadgita.

HAMMURABI. Illustrated. O. C. XVII, 274-280. Hammurabi is the Amraphel of Genesis, supposed to be a contemporary of Abraham. His famous code is here compared with the Mosaic law.

HARD TIMES TEACH, THE LESSON THAT. O. C. V, 3042-3043. The value of struggle, the errors of hedonism, and the need for only educational charity, are the main points touched upon.

HARMONY OF SCIENCE AND RELIGION. O. C. VII, 3553-3554. In reply to Mr. W. Stewart Ross of *The Agnostic Journal.*

HARMONY OF THE SPHERES. O. C. I, 33-35. Astronomical laws relating to the symmetrical proportions of the planetary system are here summed up, establishing the harmony of cosmic laws.

HARMONY OF THE SPHERES. O. C. XX, 220-227. There is a harmony of the noblest aspirations among all the religions, and such a maxim as "Love your enemies" was echoed in ancient China by Lao Tze; in Buddhist literature by innumerable admonitions to exterminate hatred and practice benevolence; and in Greek literature by Plato, who introduces in his symposium Demeter's glorification of love, which has rightly been compared to Paul's 13th chapter to the Corinthians.

HARNACK, PROFESSOR ADOLF, ON THE RELIGION OF SCIENCE. Mon. IV, 494-506. A reply to Harnack's criticism of a review of his "Outlines of the History of Dogma," in which he confuses his reviewer with the editor.

HARPER'S BIBLE CRITICISM, PRESIDENT. O. C. VIII, 3996. A defense of President Harper's reverent spirit and sound scholarship against critics who expose their own ignorance of the work done in the field of orthodox theology by accusing him of heresy.

HAZING AND FAGGING. Illustrated. O. C. XXIII, 430-437. Gives some history of these customs from the times of the mediæval universities. The illustrations are taken from contemporary woodcuts.

HEALING BY CONJURATION IN ANCIENT BABYLON. Illustrated. O. C. XXIII, 65-74. A small tablet coming down to us from Babylonian antiquity was thought to represent the soul's descent to the underworld, but recent investigation shows that it is probably a conjuration tablet, and the figure thought to be a dead body is probably the patient. Instances of conjurations are quoted at length, the English version being made from Dr. Karl Frank's translation of cuneiform inscriptions.

HEART OF MAN AS MIRRORED IN RELIGIOUS ART. Illustrated. O. C. XII, 236-242. Republished in *History of the Devil.*

HEDONISM AND ASCETICISM. O. C. III, 1517-1518. A systematic conception of the universe is the theoretical, and ethics, the practical aspect of philosophy. Materialism produces an ethics of hedonism or utilitarianism; spiritualism leads to asceticism. Monism rejects both views, for mere happiness will leave the heart empty, and asceticism is destructive; while the performance of our daily duty, directed toward the progress of mankind, gives sufficient occasion for self-control and at the same time furnishes a nobler satisfaction, which is the highest kind of happiness.

HEDONISM, MR. SPENCER'S, AND KANT'S ETHICS OF DUTY. Mon. XVIII, 306-315. See *s. v.* "Spencer's."

HEGELER, GISELA. O. C. VI, 3279-3280. An address delivered at the funeral of the daughter of Mr. E. C. Hegeler.

HEGELER, MRS. E. C., A TRIBUTE TO. O. C. XXII, 385-386. A funeral address.

HEMISPHERIC REGION, THE. Illustrated. O. C. IV, 2295-2298. Republished in *Soul of Man* and in *Psychology of the Nervous System.*

HENISM, THE WRONG METHOD OF. O. C. VIII, 4067-4068. In answer to Paul R. Shipman's "Suggestions Touching Matter and Energy."

HERACLITUS ON CHARACTER. O. C. XX, 42-44. With special reference to the Platonic God-conception; see also *s. v.* "Ethos Anthropoi Daimon."

HEREDITY AND THE A PRIORI. O. C. IX, 4540-4541. In reply to Mr. Ellis Thurtell, who condemns a criticism of Lewis's and Spencer's reconciliation of the *a priori* and *a posteriori* schools.

HEWAVITARNE, THE MUDALIYAR. O. C. XX, 314-315. An obituary note on the death of the father of Dharmapala.

HIGHER HUMANITY, AN INSTANCE OF. O. C. III, 1616. A brief note on the man-of-war Trenton.

HINDUISM DIFFERENT FROM BUDDHISM. O. C. XX, 253-254. Sums up in a few words the characteristic differences between Hinduism, Buddhism and Theosophy.

HISTORY IS TRANSFIGURED BY MYTH, HOW. O. C. XVIII, 690-694. Republished in *The Story of Samson.*

HOKUSAI; JAPANESE ARTIST. With portrait. O. C. XVI, 440-441. Review of C. J. Holmes's *Hokusai.*

HOLTZMANN, HEINRICH JULIUS. O. C. XVI, 257-262. An account of the life and work of this representative of the German school of New Testament critics; his portrait serves as frontispiece.

HOLY EDICT OF K'ANG-HI; A CHINESE ANTI-MACHIAVELLI. Mon. XIV, 737-746. K'ang-Hi, one of the most famous Mongol emperors of China, took his duty as emperor very seriously, and published an edict which has become a classical expression of good government. The present article contains Chinese text, translation, and explanatory comments.

HOLYOAKE, G. J., SECULARISM OF. O. C. X, 5092-5094. The significance of "secularism" and the difference between it and the "religion of science."

HUNGER AFTER RIGHTEOUSNESS, THE. O. C. IV, 2165-2166. Republished in *Homilies of Science.*

HUXLEY'S CHURCH, PROFESSOR. O. C. III, 1590. A quotation from Huxley's "Administrative Nihilism."

HYPNOTISM, DANGERS OF. O. C. IV, 2160-2161.

HYPNOTISM, SIGNIFICANCE OF. O. C. IV, 2129-2131.

HYPNOTISM, WHAT IS IT? O. C. III, 1958-1961. Foregoing three articles republished in *Soul of Man.*

IDEAS, ASSAY OF ABSTRACT. O. C. II, 1422. Brief note on David Newport's essay, "The Self-Evident."

IDEAS, LIFE AND GROWTH OF. O. C. I, 756-757. The law of conservation of energy holds good in the intellectual realm as well as the material. See also "It Thinks."

IDEAS, THEIR ORIGIN AND DESTINY. O. C. VII, 3529-3532. Republished in *Primer of Philosophy.*

IDEALISM AND REALISM. O. C. III, 1553-1554. Referring to an essay of M. Binet on "Sensation and the Outer World."

IDEALISM, REALISM AND MONISM. O. C. II, 919-921. The history of modern philosophy begins with Descartes and his famous "Cogito ergo sum," and since then modern philosophy has been called idealism. As idealism assumes the existence of the ego, or the subject, so realism assumes the existence of things or objects. In monism both idealism and realism are reconciled, while spiritualism and materialism, representing the wrong conclusions of the one-sided assumption of idealism and realism, find their refutation.

IDENTITY IN CHANGE. O. C. X, 4764-4765. In answer to Mrs. Hopper's question, Can there be a new Christianity? Rituals and symbols vary according to taste and historical tradition, but the essence of religion must remain the same.

IDOLATRY. O. C. VII, 3619-3620. The idolatry of the dogmatists is an anachronism; the idolatry of the idea-worshiper is a degeneration; and, while avoiding the former, care should be taken not to fall into the latter.

IGNORAMUS AND INVENIEMUS, NOT IGNORABIMUS OR INVENIMUS. O. C. II, 903. With each new problem solved, new problems will arise, but none of them need prove unsolvable.

IGOROT, THE. Full page illustrations. O. C. XIX, 113-126. A brief note on a savage tribe from a remote corner of the Philippines, accompanied by a dozen or more photographs of the group exhibited in the anthropological department of the St. Louis Exposition of 1904.

IMAGE WORSHIP. O. C. XIX, 21-25. Treats particularly of the iconoclasm of early Christianity, its hatred of pagan idolatry, and the development of Christian symbolism.

IMMORALITY AS A PHILOSOPHIC PRINCIPLE. With portraits. Mon. IX, 572-616. A discussion of Frederick Nietzsche and his philosophy, considering the subjects, Nietzsche's Emotionalism, Nietzsche the Nominalist, A Philosophy of Originality, Nietzsche's Zarathrustra, A Protest Against Himself, Another Nietzsche (George Moore), Nietzsche's Disciples.

IMMORTALITY. O. C. XII, 58. A hymn with music. Republished in *Sacred Tunes.*

IMMORTALITY A SCIENTIFIC TRUTH. O. C. VIII, 4155-4157. Mos of this has been republished in *Religion of Science.*

IMMORTALITY AND SCIENCE. O. C. V, 3022-3026. Republished in *Homilies of Science.*

IMMORTALITY AND THE BUDDHIST SOUL-CONCEPTION. See *s. v.* "Buddhist Soul-Conception."

IMMORTALITY IN ANCIENT EGYPT, CONCEPTION OF. Illustrated. O. C. IX, 4666-4670. Republished in *History of the Devil.*

IMMORTALITY OF THE SOUL. O. C. XIX, 363-368. A reply to Mr. Thaddeus B. Wakeman, with relation to Dr. Funk's *The Widow's Mite.* The central thought is ihat "it is even better that man should believe in a mythical immortality than that he should deny the truth of the myth itself."

IMMORTALITY OF THE SOUL, ASSYRIAN POEMS ON THE. O. C. XIX, 107-110. Translations of prayers for the dying soul which have been found on ancient monuments.

IMMORTALITY, SPIRITISM AND. O. C. II, 1360-1362. See *s. v.* "Spiritism."

INDIVIDUAL IMPETUS, IMPORT OF. O. C. IX, 4444-4446. Reply to a review of *Primer of Philosophy,* by Prof. John Dewey, emphasizing especially the importance of individuality in the evolution of thought.

INDONESIAN LEGEND OF NABI ISA. O. C. XXII, 499-502. A story of the Prophet Jesus retold in the style of the Buddhist Jatakas, which reached the island of Java through natives and not through Europeans.

INFINITE A RELIGIOUS IDEA, IS THE? O. C. V, 2732-2733. Republished in *Homilies of Science.*

INFINITUDE AND ETERNITY. O. C. II, 870-872. Republished in *Fund. Prob.*

INQUISITION, IS THE CHURCH RESPONSIBLE FOR THE? Fully illustrated. O. C. XI, 226-243. Quotes Catholics of to-day to show diversity of views with regard to the

Reformation and Inquisition. Illustrations have been incorporated in *Hist. of the Devil.*

INSTRUCTION, PLAYFUL, AND GENIUS. O. C. XIII, 566-570. See *s. v.* "Genius."

INTERNATIONAL FRIENDSHIP, FOR A RE-ESTABLISHMENT OF. O. C. XIII, 405-410. Urging the desirability of good feeling between Germany, England and America. Written in comment on Wm. Vocke's "Timeo Danaos." See also "German in America, The" and "International Good-Will."

INTERNATIONAL GOOD-WILL. O. C. XIII, 373-375. With reference to the trouble with the Germans in Manila after the Spanish-American War. See also "German in America, The" and "International Friendship."

INTERNATIONAL LANGUAGE. Ostwald's Pamphlet on Universal Language. Mon. XIV, 591-596. Pasigraphy. Mon. XIV, 565-582. Esperanto. Mon. XVI, 450-455. Philologists' Views on Artificial Languages. Mon. XVI, 610-618. Esperanto, Ilo and Malay. Mon. XIX, 430-432.

INVINCIBLE ARMADA, THE. O. C. XXIII, 305-306. Bowring's translation of Schiller's verses, in which the poet echoes the deep-seated sympathy of his people with the liberty-loving spirit of England in the sixteenth century.

"IS" AND THE "OUGHT," THE. O. C. VI, 3195-3197. Republished in *Ethical Problem.*

IS DOCTOR CARUS A THEIST? Mon. IX, 626-628. Reply to Amos Waters. Republished in *God.*

ISSA, THE LIFE OF. Mon. V, 116-119. A review of a book by Nicolas Notovitch, purporting to be a life of Christ, and the reason it is a fraud.

"IT THINKS." O. C. I, 640. Comments on a dictum of Lichtenburg. We imagine that *we* think when really thoughts arise in us according to irrefragable laws.

JAMES, A LETTER FROM PROFESSOR. Mon. XIX, 156. Professor James' comments on Professor Edwin Tausch's psychological analysis of his mental makeup in "William James, The Pragmatist."

JAPAN. See also "Battle of Shimonoseki," "Hokusai," "Struggle in the Far East," "The Yellow Peril."

JAPAN, CHRISTIANITY IN. O. C. XX, 55. See *s. v.* "Christianity."

JAPAN, HISTORY OF CHRISTIANITY IN. O. C. XVI, 690-693. See *s. v.* "Christianity."

JAPAN, INTRODUCTION OF BUDDHISM INTO. See *s. v.* "Buddhism."

JAPAN, MEMORIAL ADDRESSES IN. O. C. XXIII, 383. Brief note on the custom of personally addressing the spirits of the dead on definite memorial days, quoting from such a representative oration.

JAPAN, MODERN ART IN. O. C. XX, 249. See *s. v.* "Art."

JAPAN, PHILOSOPHY IN. Mon. IX, 273-281. See *s. v.* "Philosophy."

JAPANESE EDUCATION. O. C. XX, 573-574. A brief note containing a portion of a document issued by the State Minister of Education, in which he denounces the inclination of the younger generation to accept along with Western views the looser conception of moral maxims.

JAPAN'S SEVEN JOLLY GODS. Illustrated. O. C. XXIII, 49-56. The seven gods of bliss are compared with the seven gods of ancient Babylon and the Aryan deities which give us the names of the days of our week. While the educated classes in Japan have accepted the philosophy based either on Confucian ideals of ethical culture or upon the Buddhist world-conception, the common people still continue to practice what appears to Europeans as idolatry. The characteristics of each of these seven gods are enumerated, and the illustrations show how they are exemplified in popular tradition by the artists of the people.

JAPANESE LEADERS. Illustrated. O. C. XVIII, 454-478. Some account of the history of Japan and portraits of the leading characters in the Russo-Japanese war.

JENKINS, RICHARD, NOMOTHEISM OF. O. C. XII, 379-381. Comment on a criticism of the editorial position with regard to a superpersonal deity.

JESUS, PERSONALITY OF, AND HIS HISTORICAL RELATION TO CHRISTIANITY. Mon. X, 573-610. The historicity of Jesus is insisted upon and his personality sympathetically characterized by the greatest New Testament text authorities, especially Professor Holtzmann. Contents: The Nazarene, Historical Sources, Characteristic Points in the Religion of Jesus, Jesus the Man and His Method of Teaching, Crucifixion and Resurrection (the successive stages in the development of the belief in bodily resurrection are pointed out), Cause of the Success of the Gospels (their superiority to gnostic views, such as the religion of Simon Magus, and of the life they portray, to the life of Apollonius of Tyana), Changes in the Evolution of Christianity (Jewish, Roman, Teutonic).

JEW AND GENTILE IN EARLY CHRISTIANITY. Mon. XI, 267-276. The Jews in the dispersion were greatly influenced by pagan thought, especially with the form of Gnosticism, and also of Mazdaism, and Paul is a typical instance among them. His Christianity was different from the communistic society of Jew Christians at Jerusalem. He prides himself that he did not receive the gospel of man, viz., of Peter, or the other Jew Apostles at Jerusalem, and he asserts his apostleship on his vision alone (Gal. i, 17-20, and ii, 9-12). The Jew Christians, also called Nazarenes, remained Jews and were regarded as heretics by the Gentile Christian church.

JODL, IN ANSWER TO PROFESSOR. O. C. IV, 2654-2656. Republished in *Ethical Problem.*

JOHNSTON, MR. CHARLES, VEDANTISM OF. O. C. XX, 92-94. Mr. Johnston sees in Vedantism the acme of Indian thought, while Dr. Carus regards it merely as a stepping-stone to Buddhism.

JOLIET, A VISIT TO. O. C. IV, 2538. A few words about a meeting with the Chicago anarchists confined in the penitentiary.

JUBILATE. O. C. VIII, 4047-4051. A sermon delivered at Unity Church, Chicago. Religion must have sentiment without being sentimental; must be rational, but not rationalistic; must be applied to practical life.

JUDSON, H. D., RAILROAD ETHICS OF. O. C. X, 5025-5030. An address delivered by an agent of the C. B. & Q. road breathes a wise spirit, differing from that shown by most railway managements. It is introduced by editorial remarks.

JUSTICE. O. C. VII, 3535-3539. Criticism of Herbert Spencer's book, *Justice,* and an article on the same subject by Mr. Salter.

JUSTICE, ITS NATURE AND ACTUALIZATION. O. C. XXI. In reply to Dr. Lindorme's "Law and Justice."

KAMO NO CHOMEI, MEMOIRS OF. O. C. XVI, 252-253. A review of a German translation of K. N. C's *Ho Jo Ki,* which appeared under the title *Eine Kleine Hütte.*

KAN YING P'IEN, THE TREATISE ON RESPONSE AND RETRIBUTION. O. C. XIX, 477-493. Republished in book form under the title, *T'ai Shang Kan Ying P'ien.*

KANT, MR. SPENCER ON THE ETHICS OF. O. C. II, 1155-1160, 1165-1169; Mon. II, 512-526. See *s. v.* "Spencer."

KANT ON EVOLUTION. O. C. IV, 2492-2497. Republished in *Kant and Spencer.*

KANT'S ETHICS OF DUTY, MR. SPENCER'S HEDONISM AND. Mon. XVIII, 306-315. See *s. v.* "Spencer's."

KANT'S PHILOSOPHY CRITICALLY EXAMINED. Mon. XII, 181-214. Republished in *Kant's Prolegomena.*

KANT'S SIGNIFICANCE IN THE HISTORY OF PHILOSOPHY. Illustrated. Mon. XII, 80-104. Republished in *Kant's Prolegomena.*

KARMA. O. C. VIII, 4217-4221. A tale with a moral, republished in *Karma.*

KARMA AND NIRVANA. Mon. IV, 417-439. Republished in *Buddhism and Its Christian Critics.*

KARMA, ANOTHER BUDDHIST SONG. O. C. XIX, 49, 50. The Buddhist law of deeds in verse, and set to music.

KELVIN, LORD; WILLIAM THOMSON. Obituary Note. Mon. XVIII, 151-152.

KIRCHHOFF, G. R., GRAMMARIAN OF THE CELESTIAL LANGUAGE. O. C. II, 782-783. See *s. v.* "Celestial."

KNOWLEDGE. O. C. VII, 3588-3589. Republished in *Prim. of Phil.*

KOERNER, GUSTAV; IN MEMORIAM. O. C. X, 4879.

LABOR-DAY. O. C. VIII, 4207-4211. Discusses the curse of labor as drudgery, the origin and nature of labor, the blessings of labor, the dignity of labor, and the problem of labor.

LAO-TZE. O. C. XII, 306-308. An extensive review of Lao-Tze's Tao-Teh-King, dwelling upon the significance of Lao-Tze in the thought of the world.

LAO-TZE IN HIS DESOLATION. O. C. XXII, 376. Explanatory of the frontispiece.

LAO-TZE, THE PHILOSOPHER ADRIFT. O. C. XXIII, 447. Brief note in explanation of Murato Tanryô's painting, which is used as frontispiece.

LAO-TZE'S TAO-TEH-KING. O. C. X, 5136-5139; 5146-5149. Republished in book of the same title.

LAO-TZE'S TAO-TEH-KING, AUTHENTICITY OF. Mon. XI, 574-601. A discussion of Professor Giles' higher criticism of the Chinese classic partly incorporated in *Lao-Tze's Tao-Teh-King.*

LAO-TZE'S TAO-TEH-KING, MEDHURST'S NEW TRANSLATION OF. O. C. XX, 174-181. See *s. v.* "Medhurst."

LAU-TSZE'S TAU-TEH-KING: The Old Philosopher's Classic on Reason and Virtue translated. Mon. VII, 571-601. Republished in *Lao-Tze's Tao-Teh-King,* and *Canon of Reason and Virtue.*

LAUGHING, ON THE PHILOSOPHY OF. Mon. VIII, 250-272. Laughing is the privilege of man; it is an outburst of sentiment, but limited to the realm of rational mentality. Here the origin and meaning of the human laugh are characterized in outline, and other pertinent questions are discussed.

LAW, AUTHORITY OF THE MORAL. O. C. IV, 2606-2608. Republished in *Ethical Problem.*

LAY CHURCH, FOUNDATION OF A. O. C. XVII, 52-54. A suggestion by which to revive, modernize and sustain church

life; a program for the establishment of an organization for the benefit of people over whom the churches have lost their influence.

LETHARGY, CATALEPSY AND SOMNAMBULISM. Illustrated. O. C. III, 1972-1976. Republished in *Soul of Man.*

LIBERAL CONGRESS, THE. See *s. v.* "Liberal Religious Societies."

LIBERAL RELIGION, THE GROUND OF ALL. O. C. III, 2013-2014. Notes on an essay under this title by F. E. Abbot in the *Unitarian Review.*

LIBERAL RELIGIOUS SOCIETIES, AMERICAN CONGRESS OF. O. C. IX, 4531-4533; X, 4982; 5139-5140. The first and third articles are reports of the meetings of 1895 and 1896, and the second one is the report of a committee appointed to formulate definitely the scope and purpose of the fellowship.

LIBERAL'S FOLLY, THE. O. C. III, 2015-2016. Republished in *Homilies of Science.*

LIBERALS, IN ANSWER TO THE CRITICISM OF ILLIBERAL. III, 2107-2108. See *s. v.* "Destructive or Constructive."

LIBERTY AND NATIONALISM. O. C. IV, 2383-2384. Comment on T. B. Wakeman's "Is Nationalism a Sin Against Liberty?"

LIBERTY OF CONSCIENCE IN PRUSSIA. O. C. X, 4837-4838. An instance of persecution in Germany inconsistent with Germany's criticism of certain actions on the part of England.

LIFE AND THE SOUL. Mon. XVIII, 192-216. In reply to Mr. J. Butler Burke, who would solve the problem of the soul by the natural selection of atoms. The article treats in turn, vitalism, metabolism, animal life and consciousness, life a product of organization, the preservation of form, the spontaneity of living substance, the inner aspect or subjectivity, memory, the religious aspect.

LIFE, ETHICS AND THE STRUGGLE FOR. O. C. IV, 2137-2138. Republished in *Hom. of Sci.*

"LIKE CURES LIKE" IN GREEK LEGEND. O. C. XIV, 509. Brief note on the origin of the philosophic principle of homœopathy, illustrated by an Etruscan mirror representing the healing of Telephus by the application of splinters from the spear of Achilles which made the wound.

LITERARY DISCUSSION, ETHICS OF. O. C. II, 1230-1231. Republished in *Homilies of Science.*

LITTRE'S POSITIVISM. Mon. II, 410-417. Republished in *Surd of Metaphysics.*

LIVING THE TRUTH. O. C. IV (No. 67), 2589-2590. Republished in *Homilies of Science.*

LOCALIZATION OF BRAIN ACTIVITY. Illustrated. O. C. IV, 2355-2358; 2365-2370; 2379-2383. Republished in *Soul of Man* and in the *Psychology of the Nervous System.*

LOOKING FORWARD. O. C. IV, 2151-2152. Republished in *Homilies of Science.*

LORD'S PRAYER, THE. Illustrated. O. C. XII, 491-500. The Lord's Prayer, so typical of Christianity, is preserved in different versions in the New Testament, and it is probable that the tersest of them is the most original. This consisted of five prayers, presumably to be recited in rosary fashion, according to the five fingers on the hand. The several versions are quoted, and also the opinions of prominent theologians. Prototypes of the Lord's Prayer are found in ancient Hebrew traditions, for instance, those of Rabbi Jehudah, and the meaning of the word *epiousios,* wrongly translated "daily," is discussed.

LOST MANUSCRIPT, THE. ORIGIN AND IMPORT OF THE NOVEL. O. C. IV, 2628-2630. Reproduced as preface to Freytag's Novel.

LOVER OF TRUTH, A. O. C. VIII, 4093-4094. A lesson for the blunt man who insists on telling all the truth at all times and assumes that others are liars and hypocrites. Told in story form.

LOW, CANON. Remarks on his article, "GOD IN SCIENCE AND RELIGION. Mon. VIII, 610-615. Republished in *God.*

MACH, ERNST, IN CONGRATULATION ON HIS SEVENTIETH BIRTHDAY. Mon. XVIII, 124-125.

MACH'S PHILOSOPHY. Mon. XVI, 331-356. Comments on Mach's Philosophy, as interpreted by Dr. Kleinpeter, in his article "On the Monism of Professor Mach."

MACH'S TERM "SENSATION." Mon. III, 298-299. A few supplementary remarks with regard to a former controversy. See "Psycho-physics, Some Questions of."

M'KINLEY, WILLIAM. OBITUARY. O. C. XV, 577-578.

MAGIC, THE OLD AND THE NEW. Illustrated. O. C. XIV, 333-347; 422-436. Republished in part in Evans' *The New and the Old Magic.*

MAGIC SQUARES, REFLECTIONS ON: MATHEMATICAL, HISTORICAL AND PHILOSOPHICAL. Mon. XVI, 123-147. Republished in Andrews's *Magic Squares and Cubes.*

MAHAYANA DOCTRINE AND ART. Illustrated. O. C. XVI, 562-566; 621-630. Comments on *Amitabha.*

MAITREYA, ANANDA. A BUDDHIST CONVERT. O. C. XVI, 250-251. A brief sketch of the life of Allan McGregor.

MAITREYA, BHIKKU ANANDA. O. C. XXII, 573-574. The editor of *Buddhism* and his propaganda for the faith.

MAN A CREATOR. With Portraits. O. C. XXI, 378-381. The creation of new species by Luther Burbank and Dr. Nilsson, of Svalöf, Sweden.

MAN AND NATURE, THE ONENESS OF. O. C. II, 1107-1110. Republished in *Fund. Problems.*

MARRIAGE PROBLEM AND ETHICS. O. C. 1364. A comment on Prof. Cope's suggestion of a five years' contract. The solution of the marriage problem can be accomplished only by education. For marriage to be a success, both husband and wife should be animated by the spirit of self-sacrifice in the idea of attending to the higher duties of a progressive humanity.

MARRIAGE SERVICES REVISED. O. C. VIII, 4342. A rewording of the marriage service for the unchurched, so as to preserve, in a dignified and appropriate way, all that is true and good in the traditional formulas without retaining

expressions which imply a concession to dogmas no longer believed.

MATERIALISM, THE ERROR OF. O. C. V, 2823-2824. In answer to Col. Paul R. Shipman's criticism. Republished in *Fundamental Problems.*

MATERIALISM, THE REACTION AGAINST. O. C. IV, 2169-2172. Republished in *Soul of Man.*

MATHEMATICAL DIVERSIONS, FRANKLIN SQUARES AND OTHER. Mon. XVI, 605-625. See *s. v.* "Franklin Squares."

MATHEMATICAL OCCULTISM AND ITS EXPLANATION. Mon. XVII, 109-110. Editorial introduction to a symposium contributed to by Capt. J. F. C. Fuller, W. S. Andrews and William F. White.

MATHEMATICS, A DESCRIPTION OF OPERATIONS WITH PURE FORMS. Mon. III, 133-135. In reply to Mr. Edward Dixon's criticism of "The Foundations of Geometry."

MATHEMATICS IN EDUCATION, THE PLACE OF. Mon. XV, 295-297. Comments on Professor Lindemann's efforts to have mathematics given a more important place in German secondary schools.

MATHEMATICS, THE OLD AND THE NEW. O. C. II, 1468-1472. Republished in *Fund. Prob.*

MATHEMATICS, THE PHILOSOPHICAL FOUNDATIONS OF. Mon. XIII, 273-294. Republished in *The Foundations of Mathematics.*

MATTER AND FORCE IN THEIR RELATION TO GRAVITY, SIGNIFICANCE OF. O. C. II, 803-804. Comment on Le Sage's theory of gravitation, as presented by Wilhelm Stoss, and on an article by J. G. Vogt.

MAZDAISM, THE RELIGION OF THE ANCIENT PERSIANS. Illustrated. O. C. XI, 141-149. Mazdaism, the religion of ancient Persia, was a monotheism which resembles greatly the doctrine of Christianity. Ahriman plays the same part in it as Satan in Christianity. Mithras, the Saviour, the son of a virgin and the all-conqueror, is called "the Victorious" and "Religiousness Incarnate." At his advent, the

dead will arise, and while the faithful will go to heaven with transfigured bodies, the evil-doers will be doomed to hell.

MEDHURST'S NEW TRANSLATIONS OF THE TAO-TEH-KING. O. C. XX, 174-181. An extensive review containing many comparisons with Dr. Carus' own translation. See *s. v.* Lao-Tze.

MEDICI, DR. CHARLES DE. O. C. XXII, 744-749. See *s. v.* "Tragedy of a Lonely Thinker."

MEDIUM, REVELATIONS OF AN EX-. O. C. XXIII, 111-118; 280-301. Excerpts from a book now out of print which was written by one of the most successful mediums in the United States, who, after eighteen years of mediumistic experiences, gave up the profession and entered practical life. In doing so, he deemed it proper to unburden his conscience and publish a general confession of his frauds. It is from this book that these extracts are taken.

MEMORY AND ORGANIZED SUBSTANCE. O. C. III, 1900-1902. Republished in the *Soul of Man.*

MEMORY, SENSATION AND. O. C. II, 1431-1433. See *s. v.* "Sensation."

MEMORY, TH. RIBOT ON. O. C. I, 264-267. Presenting Ribot's views on memory, in which he follows his contemporary, Hering. Ribot's method is to get an understanding of evolution by studying dissolution—its inverse process.

MEMORY, TH. RIBOT ON DISEASES OF. O. C. I, 344-348. A resumé of Ribot's book.

MENE TEKEL. O. C. VIII, 3930-3932. With reference to the lessons to be drawn from the hard times of the winter of 1893-94.

MER-MONKEY, THE. O. C. XX, 48-50. An actual occurrence relating how easily fact and fancy intertwine so as to be easily indistinguishable.

MESHA'S DECLARATION OF INDEPENDENCE. O. C. XVII, 520-528. Mesha's Inscription, also called the Moabite stone, was a most remarkable monument which relates events which from the Israelitish standpoint are related in the Biblical books of 2 Kings, iii, 4, and in other places. The article

contains a reproduction of the stone, of the inscription in Hebrew characters and a translation of the text.

MESSAGE OF MONISM TO THE WORLD. Mon. IV, 545-560. Monism is the principle that pervades the scientific tendencies of our age, and its applications to practical life are important. This article sketches these applications in the three great fields of (1) practical psychology, touching questions of education, the judiciary, and the treatment of criminals; (2) public life, choosing for special consideration the much neglected topic of art; and (3) the religious field of our church institutions.

METAPHYSICAL *X* IN COGNITION. Mon. V, 510-552. Republished in *Surd of Metaphysics.*

METAPHYSICISM. O. C. III, 1995-1997. The main error of metaphysicism is the vicious habit of metaphysical philosophers to start with postulates, whereas positive philosophy rejects all postulates and starts from the positive data of experience, states of consciousness. Positive philosophy recognizes no revelation, no intuition, no mysticism, no agnosticism; it deals with facts only, and its religion rests upon a scientific basis. Metaphysicism is a disease of philosophy, and a fatal one, for it leads straightway into the realm of the mystic unknowable, where all philosophy is at an end.

METAPHYSICISM TO POSITIVISM, FROM. O. C. I, 695-696. A brief reply to a criticism.

METAPHYSICS: THE USE AND MEANING OF THE WORD. O. C. II, 1313-1314. Republished in *Fund. Prob.*

METCHNIKOFF, ELIE, AND THE CAUSE OF SENILE DECADENCE. O. C. XVIII, 618-624. Extracts from a book by this pupil of Pasteur, who was also his successor as director of the Pasteur Institute. Dr. Metchnikoff discovered the significance of the white corpuscles in the body, which are really scavengers of the system. He believes that in old age these corpuscles have devoured their natural enemies, the microbes, and are then obliged, for lack of food, to attack the higher organs. He does not claim to have found the solution to the problem of the evils of old age, but offers his hypothesis for consideration, according to which one means of

fighting against senility would be to strengthen the higher elements of the organism and to weaken the aggressive capacities of the phagocytes.

MEXICO, PICTORIAL DOCUMENTS OF THE SIXTEENTH CENTURY BY NATIVE ARTISTS OF ANCIENT. Illustrated. O. C. XII, 746-755. Reproducing a series of fifteen pictures made at the command of a native Mexican chief. They were the official documents of his little state at the time of the conquest of Mexico by Cortez.

MILLS, PROF. LAWRENCE H. With portrait. O. C. XXI, 189-190. Some account of his activities at the age of seventy.

MILLS, PROF. LAWRENCE H., AND THE PARSI COMMUNITY. O. C. XXIII, 446-447. Clipping from the London *Indian Chronicle*, giving an account of the honor paid to Professor Mills by the Parsees of London, whose guest he was at their annual festival.

MILLS, PROF. LAWRENCE H., ON THE LOGOS. O. C. XXII, 225-228. In the controversy concerning the prevalence of Persian ideas in Judaism and Christianity, Prof. Mills vigorously protests against the idea that the Logos-conception was derived from Persian sources.

MIND, IS GOD A? O. C. V, 2978-2980. See *s. v.* "God."

MIND, NATURE OF. O. C. II, 999-1001. The derivation of the word and its synonyms. "Mind" denotes the intellectual faculty of a corporeal being, while "spirit" may be used in the sense of a disembodied hobgoblin. Mind can be said to control matter in the sense that a thinking being, by means of his ability to think, can control the motion of matter in giving direction to a certain amount of energy—but in no occult sense.

MIND, NATURE OF, AND THE MEANING OF REALITY. Mon. II, 434-437. Suggested by Dr. Worcester's criticism of Prof. James's *Psychology*. Terms "Mind" and "Reality" are clearly defined.

MIND NOT A STORAGE OF ENERGY. Mon. V, 282-288. In reply to Prof. Lester F. Ward.

MIND, ORIGIN OF. Mon. I, 69-86. Republished in *The Soul of Man.*

MIND-READING IN THE NURSERY. Illustrated. O. C. XIV, 502-508. Republished in *Our Children.*

MINOT'S DUALISM, COMMENTS ON. Mon. XIII, 69-79. See *s. v.* "Consciousness, The Problem of."

MISSIONARY PROBLEM, THE. O. C. X, 5124-5125. Republished in *Buddhism and Its Christian Critics.*

MISSIONS, CHRISTIAN. Mon. V, 274-281. See *s. v* "Christian."

MITHRAISM AND ITS INFLUENCE UPON CHRISTIANITY. O. C. XVII, 104-106. Mazdaism is distinguished by its purity and high moral tone. It influenced the western world first in the days of Cyrus, then when the O. T. apocrypha were written, then at the beginning of the Christian era, when it was a rival of Christianity, and again in its revival as manichæism.

MOLTKE'S RELIGION. O. C. IX, 4409-4410. In Moltke's *Trostgedanken* he accepted with pious reverence the spirit of the religion of his childhood, the moral kernel of which he recognized as pure and nowhere in conflict with reason. But with critical discrimination, he set aside the dogmas of Christianity.

MONISM A TERMINUS OF THOUGHT, IS? O. C. VI, 3178-3180. In reply to Mr. Ellis Thurtell's "Non-Mystical Agnosticism."

MONISM AND HENISM. Mon. IV, 228-247. With special reference to Dr. R. Lewins's and Prof. Lester F. Ward's monistic theories.

MONISM AND PHILOLOGY. O. C. II, 884-886. Giving extensive quotations from Noiré's *Max Müller and the Philosophy of Language.*

MONISM AND RELIGION. O. C. I, 694-695. Monism does not represent a school of philosophy. Its principle is the basis of science. From its standpoint, religion cannot conflict with science. True religion, so far as it is free from superstition, is monistic and true ethics consists in the actualization of monism in our lives.

MONISM AND SOLIPSISM. O. C. IV, 2610. Brief remarks on a letter from W. J. Gill in which the difference between monism and so-called solipsism is admitted to be merely a matter of terms.

MONISM AS THE FORMAL PRINCIPLE OF COGNITION. O. C. II, 1478-1479. Republished in *Fund. Prob.*

MONISM ARBITRARY, IS? Mon. III, 124-127. A reply to Mr. F. C. Russell's criticism of the doctrine of a double-faced unity of mind and matter; but they cease to be strange when we consider that the nature of subjectivity is feeling. Man's knowledge of his own objective existence is not due to any internal and direct perception of self, but solely to the same experience through which he receives information concerning the rest of the world.

MONISM, DUALISM AND AGNOSTICISM. O. C. I, 209-212. Monism is here first defined in *The Open Court*, and its relation to dualism and agnosticism. Monism traces being and thinking, object and subject, matter and force to one source, thus explaining all problems from one principle, but it also stands in opposition to either materialism or spiritualism.

MONISM, GOETHE'S. O. C. II, 782. See *s. v.* "Goethe's."

MONISM NOT MECHANICALISM. Mon. II, 438-442. Comments upon Prof. Haeckel's position.

MONISM, ODD VIEWS OF. O. C. III, 1917-1918. Republished in *Fund. Prob.*

MONISM OR MATERIALISM. O. C. VI, 3154-3155. Conclusion of a controversy with Col. Paul R. Shipman.

MONISM, PROFESSOR HAECKEL'S, AND THE IDEAS OF GOD AND IMMORTALITY. O. C. V, 2957-2958. See *s. v.* "God, etc."

MONISM, RELIGIOUS CHARACTER OF. O. C. II, 1381-1384. In answer to a criticism from Dr. Gustav Carus. The article briefly reviews the principles of monism and the points in which it differs from the prevalent type of freethought, and from materialism; and where its ethics of meliorism differs from the extremes of optimism and pessimism. Monism is not driven to the alternative of adopting either horn of the dilemma: the order of the universe is either the work of

a personal God or the fortuitous result of the play of blind forces; but, instead, God is the omnipresent order of the Cosmos, and he is immanent but not transcendent.

MONISM TO THE WORLD, MESSAGE OF. Mon. IV, 545-560. See *s. v.* "Message."

MONISM UNTENABLE, IS? O. C. IV, 2465-2469, 2479-2483. Republished in *Fund. Probs.*

MONIST, THE. O. C. V, 3073-3086. A sketch of its philosophy and a review of the first five numbers.

MONOGAMY AND FREE LOVE. O. C. IV, 2699-2700. Republished in *Hom. of Sci.*

MONROE DOCTRINE, SIGNIFICANCE OF THE. O. C. X, 4780-4782. With reference to President Cleveland and the Venezuela question.

MONUMENTS. Naram-Sin's Stele. O. C. XVIII, 562-567. Siloam Inscription. O. C. XVII, 662-665. P'a-lek. O. C. XVII, 651-656, 747-754. Rosetta Stone. O. C. XVIII, 531-536; XIX, 89-91. Russian Icons. O. C. XVIII, 449-453. Holy Edict of K'ang Hi. Mon. XIV, 733-746. Caaba, The. O. C. XVII, 151-153. Mesha's Declaration of Independence. O. C. XVII, 520-528. Pictorial Documents of the 16th Cent. by Native Artists of Ancient Mexico. O. C. XII, 746-755. Queen of Sheba According to the Tradition of Axum. O. C. XIX, 31-34.

MORAL OUGHT, ANALYSIS OF THE. O. C. VI, 3161-3164. Comments upon Prof. H. Sidgwick's View. Republished in *Ethical Problem.*

MORALITY AND RELIGION, MR. GOLDWIN SMITH ON. O. C. V, 2765-2768. Republished in *Ethical Problem.*

MORALITY AND VIRTUE. O. C. V, 3011-3013. Republished in *Hom. of Sci.*

MORNING GLORY. O. C. XIX, 447. A versified rendering of a short Japanese poem after E. W. Clement's literal version.

MOTE AND THE BEAM. O. C. III, 2099-2100; IV, 2245-2247. Republished in *Homilies of Science.*

MUELLER, PROF. F. MAX, AND ROMANES, THE SCIENCE OF LANGUAGE VERSUS THE SCIENCE OF

LIFE AS REPRESENTED BY. Mon. II, 70-94. See *s. v.* "Evolution, Continuity of."

MUELLER, PROF. F. MAX, DENOUNCED FOR HERESY. O. C. V, 2829-2832. Report of the Glasgow Presbytery.

MUELLER, PROF. F. MAX. HIS THEORY OF SELF. Mon. VIII, 123-139. Republished in *Surd of Metaphysics.*

MUHAMMAD, SAYINGS OF. O. C. XX, 33-41. Comments on the significance of Muhammad and the religion of Islam, and a sketch of the prophet's life.

MUSIC IN EDUCATION. O. C. XX, 311-313. Republished in *Our Children.*

MUSIC, POPULAR. O. C. XIV, 122-123. A brief note in defense of American appreciation of art.

MUSIC, SIGNIFICANCE OF. Mon. V, 401-407. Music is the most perfect embodiment of purely abstract law. It is aglow with sentiment and is the most effective means of allaying the passions of the heart, and the reason is, that if we could analyze all the throbs of our life, we would find nothing but motion. Our physical life is a sonata which we perform without being able to hear its music.

MUSIC, SONGS SET TO: Ashvajit's Stanza. O. C. XIX, 182-183. (Same as "Essence of the Doctrine.") Buddha's Hymn of Victory. O. C. XIX, 49. Eternity. O. C. XII, 245. The Friar. O. C. XIV, 305-312. The God of Iron. O. C. XII, 188. Godward. O. C. XII, 128. Karma, the Law of Deeds. O. C. XIX, 50. The Religion of the Future. O. C. XII, 571. Three Characteristics. O. C. XIX, 563. Unfurl the Flag. O. C. XII, 448. (1-12.)

MUSIC. See also "Violin Music, A New System of Notation For."

MYSTERIOUS BEETLE. O. C. VI, 3321-3323. Republished in *Twelve Tales.*

MYSTICISM. Mon. XVIII, 75-110. Written in reply to the Rev. John Wright Buckham's "The Return to the Truth in Mysticism," in order to emphasize the fact that clearness of thought is the first requirement for the construction of a true philosophy, without which mysticism becomes positively

dangerous. The return to mysticism is discussed, followed by its philosophical basis, and a sketch of its history. The significance of the German mystics is noted and the anonymous *Theologica Germanica* is quoted in detail, as are also many of the quatrains of the "Cherubinean Wanderer" of Angelus Silesius. See also "Clearness, The Importance of, and the Charm of Haziness."

MYSTICISM, THE VALUE OF. O. C. III, 2039-2040. Republished in *Hom. of Sci.*

MYSTIFICATIONS, UNEXPLAINED. O. C. XXII, 359-363. Comment on Mr. Abbott's "History of a Strange Case," in which it is made clear that because a spectator may not be able to explain the exact process by which the mystification is brought about, in no way invalidates the impossibility of ghostly interference.

NAMES. O. C. IX, 4379-4382. A reply to Mr. John Maddock's letter of rejoinder with regard to definitions of "Christian," "Christianity," etc. There cannot be found a definition of the essentials of faith which could be agreed upon by the 300,000,000 people who bear the name. There is no objection to being called a Christian, provided one may also be entitled to call himself a Buddhist, a Freethinker, a Kantian, or what not. See also "Words and Their Meaning."

NAMING THINGS IN THE NURSERY, SIGNIFICANCE OF. O. C. XIII, 669-672. Republished in *Our Children.*

NAPOLEON AND HENRY IV. Illustrated. O. C. XXII, 52-55. A contrast is drawn between Napoleon's relation to the pope, and that of the German kings, exemplified in Henry IV's humiliation at Canossa.

NARAM-SIN'S STELE. Illustrated. O. C. XVIII, 562-567. A remarkable Babylonian monument, erected about 3750 B. C. It is of great historical value, and bears witness also to the fact that the Babylonian religion, including their idea of the trinity, was shaped in all its essentials by the ancient Sumerians and Akkadians.

NATIVITY, THE. Illustrated. O. C. XIII, 710-730; XIV, 46-50. The celebration of the Saviour's nativity was not limited to Christianity, but was observed also among non-Christians,

the Krishna worshipers, the Buddhists, the Mithraists, etc., and there are many strange parallels in details between pagan and Christian representations of the scene. The birthday of Christ has been settled on the day of the birth of Mithras, which was observed on the 25th day of December. Passages of St. Ambrose, Chrysostum, Prudentius, are quoted. The birth of Dionysus and of Zeus were also celebrated with great noise and rejoicing.

NATURE ALIVE, IS? O. C. II, 1264-1266. Republished in *Fund. Prob.*

NATURE AND MORALITY. O. C. VI, 3186-3189, 3201-3203, 3210-3211. An examination of the ethical views of John Stuart Mill. Republished in *Ethical Problem.*

NAVAL ACADEMY, DUPLICATE THE. O. C. XV, 495-497. This is a suggestion to Congress, based upon the importance of the naval power in the history of nations. Then, too, if our government gave the same education to twice as many youths as there are officers wanted in the navy, they would educate a number of efficient sailors for practical use in our mercantile marine and would have a reserve of trained men for emergencies.

NECESSITY, THE IDEA OF; ITS BASIS AND ITS SCOPE. Mon. III, 68-96. A discussion written with reference to Mr. Charles S. Peirce's article on the subject of necessity. Necessity must be distinguished from the idea of fate. Bearing in mind that necessity is not a power outside of nature and above the will of man, but that it resides in man as the quality of sameness, the view that identifies necessity with compulsion must be abandoned; recognizing thus that freedom of the will is not incompatible with the author's view of necessitarianism. Under "The Basis of Necessity" are treated: The Idea of Sameness, Sameness and Mind, The Existence of Sameness a Fact, *eindeutig bestimmt;* under "The Scope of Necessity: Necessity and Chance, Free-Will, The Mechanical Philosophy, Spontaneity.

NERVOUS SYSTEM OF THE VERTEBRATES. Illustrated. O. C. IV, 2228-2232. Republished in *Soul of Man;* also in *Psychology of the Nervous System.*

NERVOUS SYSTEM OF WORMS, RADIATES AND ARTICULATES. Illustrated. O. C. IV, 2212-2216. Republished in *Soul of Man;* also in *Psychology of the Nervous System.*

NESTORIUS AND THE NESTORIANS. With illustration. O. C. XXIII, 171-173. Some errors occur in this article, which are corrected, and the article itself is expanded as republished in the pamphlet *The Nestorian Monument.*

NEW WINE IN OLD BOTTLES. O. C. IV, 2193-2194. Republished in *Homilies of Science.*

NEW YEAR'S EVE AND NEW YEAR'S DAY. O. C. V, 3071. Brief history of the day and its celebration.

NEWSPAPER, THE IDEAL. O. C. III, 2014, iii-iv. Remarks of Mr. Henry E. Rood in the *North American Review.*

NEY, ELISABET. O. C. IX, 309-310. With reference to her famous bust of Schopenhauer.

NEY, ELISABET. Obituary note. O. C. XXI, 637.

NIETZSCHE, FRIEDRICH. Illustrated. Mon. XVII, 230-251. A characterization of the man and his influence.

NIETZSCHE'S PHILOSOPHY: IMMORALITY AS A PHILOSOPHIC PRINCIPLE. Mon. IX, 572-616. See *s. v.* "Immorality."

NIRVANA: A STORY OF BUDDHIST PSYCHOLOGY. O. C. X, 5151-5154, 5160-5166, 5169-5173. Republished in book form.

NIRVANA, ENTER INTO. O. C. IV, 2635-2636. Republished in *Hom. of Science.*

NIRVANA PICTURE, WU TAO TZE'S. O. C. XVI, 163-166. Republished in album form to accompany art prints of this sacred Buddhist picture. See also "Chinese Art," in which Professor Giles is quoted as calling attention to an error in interpretation.

NOBEL, DR. ALFRED BERNHARD. O. C. XXIII, 448. Portrait and brief note calling attention to the fact that he has contributed more to universal peace by his invention of explosives than by his distribution of peace prizes.

NORWAY AND THE PEACE PRIZE. O. C. XX, 186. Brief note on John Lund's article, "The Nobel Prizes."

NOT IRRELIGION, BUT TRUE RELIGION. O. C. IX, 4583-4587. Republished in *Rel. of Science.*

NUMBER π IN CHRISTIAN PROPHECY, THE. Mon. XVI, 415-421. The oldest approximation for calculating a circle on the path of a cycle in ancient Babylon was three and one-half, or, more generally, three and a fraction, and this figure occurs again and again in Apocalyptic literature whenever a cycle of some kind in days or years is mentioned. It is strange that pagans have not yet discovered that this mystic number is the relation of the diameter to the circle; and so we have also the original statement that Christ would rise from the dead after three days, which was changed later on to "on the third day" because his resurrection was celebrated on Sunday.

OLD AND THE NEW, THE. Mon. XIX, 468-473. In reply to Mr. W. E. Ayton Wilkinson's article, "Credulity and Incredulity," treating especially the change that has taken place in God-conceptions.

OLD SYMBOLS IN A NEW SENSE. O. C. XXI, 573-574. Brief note in comment on an article on the swastika by Dr. Parker, who sees, in its pre-Christian origin, a prophecy of the Church.

OLD TESTAMENT SCRIPTURES. O. C. XV, 156-175. History of the Jews in relation to the history of their canon, as it appears in the light of scientific enquiry.

OLYMPIAN BRIDES. Illustrated. O. C. XXII, 79-100. Republished in *The Bride of Christ.*

ONEIROS AND HARPAX. O. C. VIII, 4100-4101. A legend of the creation in which Oneiros is an angel who brings fair visions to man in Eden, but Harpax comes at the moment of awakening and takes them away. Finally the man and woman left Eden and tilled the ground for their bread. Their sorrows were multiplied, but they were undaunted, and they were satisfied that this world of work, struggle and death, in spite of so many dangers, miseries and disappointments, was better than the Eden of unconscious happiness.

ONTOLOGY AND POSITIVISM. O. C. IV, 2143-2145. Republished in *Fund. Problems.*

ORNAMENT, EVOLUTION OF. Illustrated. O. C. XVII, 291-296. See *s. v.* "Evolution," etc.

ORPHEUS MOSAIC, THE. Illustrated. O. C. XV, 566-568. This is a mosaic recently discovered in Jerusalem, probably pagan, thus corroborating the theory that the early Christians availed themselves of pagan symbols before they developed a symbolism of their own.

OSTWALD'S PAMPHLET ON UNIVERSAL LANGUAGE. Mon. XIV, 591-596. Prof. Ostwald's objections to English are negative and based mainly on national prejudice. The author concludes by calling attention to the fact that the aspiration of constructing a world language is in itself a factor that should not be underrated as a symptom of the growing spirit of international friendship.

OSTWALD'S PHILOSOPHY, PROFESSOR. Mon. XVII, 516-540. An appreciation and a criticism of his theory of energetics.

OUGHT AND THE IS, THE. O. C. VI, 3195-3197. See *s. v.* "Is," etc.

OUGHT AND THE MUST, THE. O. C. IV, 2584-2586. Republished in *Ethical Problem.*

PAGAN CHRISTS. O. C. XIX, 92-99. An extended review of John M. Robertson's book of this name.

PAGAN ELEMENTS OF CHRISTIANITY; AND THE SIGNIFICANCE OF JESUS. Monist XII, 416-425. The idea of a saviour existed before Jesus, and the word Christ appears in the Septuagint and the *Psalms of Solomon,* both pre-Christian. Christianity teaches that Jesus was the Christ. The pre-Christian Christ conceptions are more mythological. One of them is still preserved in Revelations XII and XIX. The prototype of the latter is apparently Marduk, and so there seems to have existed also a worship of Serapis as Christ, which is indicated in a letter of Emperor Hadrian. The Jews ignored the doctrine of immortality, but Christianity reintroduced it, together with the Trinity doctrine and the ceremonial wailing day for the god that had died. In a struggle between the several forms of Christianity, it is by no accident that the one best suited survived.

PAGAN NUN, A. O. C. XXI, 319. A Homeric hymn which preserves the prayer of a vestal virgin. Republished with illustration in *The Bride of Christ.*

PAIN AND PLEASURE, NATURE OF. Mon. VI, 432. The traditional idea that pleasure is growth, and pain, destruction is opposed. Growth is frequently attended by pain, and pain is always caused by disturbance.

P'A-LEK. Illustrated. O. C. XVII, 651-656; 747-754. Philae is the Hellenized form of *P'a-lek,* "The Island of the End." An account of the history of the island up to the time it was submerged in 1903 in the floods of the Nile.

PANLOGISM. Monist VII, 82-89. Republished in *Surd of Metaphysics.*

PANPSYCHISM AND PANBIOTISM. Monist III, 234-257. Republished in *Surd of Metaphysics.*

PARABLE OF THE TALENTS. O. C. XIX, 129-130. A Buddhist parallel to the Gospel story.

PARENTHOOD. O. C. XIII, 211-214. Republished in *Our Children.*

PASIGRAPHY: A SUGGESTION. Mon. XIV, 565-582. A writing to be read by all nationalities would not be subject to the same difficulties as an international language, among which the various peculiarities of pronunciation are not the least.

PATRIOTISM AND CHAUVINISM. O. C. VIII, 5012. Republished in Tolstoy's *Christianity and Patriotism.*

PEACE ON EARTH; A PROBLEM OF PRACTICAL DIPLOMACY. A Suggestion to the Members of the Peace Commission. O. C. XIII, 360-363. The plan of disarmament so often proposed as a means to bring about peace, is repudiated as unfeasible, and a proposition is made not to give power to the members of the tribunal, which would simply defeat their purpose, but to make of it a kind of international conscience. As such the tribunal would grow in importance and no world power could afford to treat its opinions with indifference.

PEACEMAKERS, SOME FALLACIES OF THE. O. C. XXIII, 321-339. This article gives a report of the second annual meet-

ing of the National Peace Congress at Chicago in May, 1909. The author thinks that the peace-at-any-price agitation is not only incapable of accomplishing international harmony, but is positively dangerous in its tendency to discourage the proper equipment for self-protection. Every country must be able to protect itself or its rights will not be respected.

PEACEMAKERS IN TROUBLE. O. C. XXIII, 445-446. That even advocates of peace cannot avoid conflicts is illustrated by an incident that occurred to a prominent one of their number. The author takes occasion to reply to some objections made against his "Some Fallacies of the Peacemakers."

PEARSON ON THE BIBLE, PROFESSOR. O. C. XVI, 152. See *s. v.* "Bible."

PECHVOGEL, JOHN. O. C. VIII, 4193-4196. The story of a blunderer who died a hero.

PEIRCE, CHARLES S., THE FOUNDER OF TYCHISM; HIS METHODS, PHILOSOPHY, AND CRITICISMS. Mon. III, 571-622. This long discussion of Mr. Peirce's philosophy of chance is divided into the following heads: Attention to Detail, Originality, A Modern Procrustes, Occam's Razor, The Application of Learning, The Principle of Positivism, Lopping Off the Absolute, The Theory of Probable Inference, *Zweideutig bestimmt*, Explanation, Duns Scotus as a Philosophical Patron Saint, Mr. Peirce's Original Theories, The Four Positive Arguments of Tychism Insufficient, The Negative Argument a Logical Fallacy. The Apriori and Positivism, Determinism and Fatalism, Natural Laws, Causation, Stray Shots.

PEIRCE, CHARLES S., ON NECESSITY. Mon. II, 442. Brief note announcing editorial article on necessity to follow Mr. Peirce's. See *s. v.* "Necessity, The Idea of."

PEOPLE BY THE SEA. O. C. VI, 3275-3276. Republished in *Twelve Tales.*

PERSIAN DUALISM. O. C. IX, 4683-4685. Republished in *Hist. of the Devil.*

PERSONALITY OF GOD. Monist IX, 300-305. Reply to Mr. W. E. Ayton Wilkinson. Republished in *God.*

PERSONS, NATURAL AND ARTIFICIAL. O. C. II, 1339-1340. Trusts and corporations are artificial individualities as compared to nations and empires which are natural individuals.

PETRARCH. Illustrated. O. C. XVIII, 385-393. Life and characterization in honor of his six hundredth anniversary.

PFLEIDERER, DR. OTTO. Brief obituary notice. O. C. XXII, 505.

PHENOMENA AND NOUMENA. O. C. III, 1526-1529. Republished in *Fund. Prob.*

PHENOMENAL AND THE NOUMENAL, ONENESS OF THE. O. C. III, 1541-1542. Republished in *Fund. Probs.*

PHILIPPINE IMBROGLIO. O. C. XIII, 504-505. See also *s. v.* "Expansion but not Imperialism."

PHILIPPINES, CHINA AND THE. O. C. XIV, 108-110. See *s. v.* "China."

PHILIPPINES, HOW TO GOVERN THE. O. C. XXI, 629-634. A suggestion in reply to Poultney Bigelow's "Japanese Panmalaya." See also *s. v.* "Expansion but not Imperialism."

PHILOLOGISTS' VIEWS ON ARTIFICIAL LANGUAGES. Monist XVII, 610-618. Criticism of the impracticability of an artificial language, including quotations from Dr. Karl Brugmann, Professor of Indo-Germanic languages at Leipsic, and August Leskien, Professor of Slavic tongues in the same institution.

PHILOSOPHICAL NOMENCLATURE, DIFFICULTIES IN. Monist XV, 633-636. Comments on Mr. J. B. Peterson's suggestion contained in "Some Philosophical Terms," with special mention of "positive" and *Anschauung.*

PHILOSOPHICAL PARTIES AND THEIR SIGNIFICANCE AS FACTORS IN THE EVOLUTION OF THOUGHT. O. C. XI, 564-571. There is a natural contrast in philosophy between rationalism and empiricism. These parties are as natural as the political divisions of Whigs and Tories, Republicans and Democrats, etc. There are always likely to be irregulars corresponding to populists, and it is often equally natural for an independent or eclectic party to arise which demands the settlement of practical questions. Corresponding parties appear

in religion. Pharisees and Sadducees supplied the two extremes and the Essenes and Nazarenes were the irregulars of the time. The reason of the constant reappearance of contrasts is that both are legitimate and, though contrasts, they do not contradict each other. A definite solution of the issues between realism and nominalism, between Kant's apriorism and Mill's empiricism is provided in the philosophy of form.

PHILOSOPHY IN JAPAN. Monist IX, 273-281. A synopsis of a paper given by Professor Inouyé of the University of Tokio before the International Congress of Orientalists at Paris.

PHILOSOPHY OF A HUMORIST. O. C. VIII, 4266-4269; 4203-4204; 4298-4300. Republished in book form as *Edward's Dream.*

PHILOSOPHY OF THE PERSONAL EQUATION, THE. Mon. XIX, 78-84. A further criticism of Professor James's *Pragmatism,* in which special attention is given to the great significance ascribed in that work to temperament. See *s. v.* "Pragmatism."

PHILOSOPHY, OUR NEED OF. O. C. VII, 3783-3786. Republished as a pamphlet.

PHILOSOPHY, THE ASSOCIATION. O. C. VII, 3611-3612. See *s. v.* "Association."

PHONOGRAPH, THE MECHANICAL MEMORY OF A. O. C. II, 1032-1033. The analogy of memory with a phonograph, and of the soul with a composite photograph, quoting largely from Mr. E. C. Hegeler and Mr. I. G. Vogt.

PITHECANTHROPUS. O. C. IX, 4404. Republished in *Rise of Man.*

PLATO AND THE CROSS. Illustrated. O. C. XIII, 364-372. Collected with other related articles. See *s. v.* "Cross."

PLEASURE AND PAIN. O. C. III, 1987-1989. Republished in *Soul of Man.*

POLITICS, PRESENT ISSUE IN OUR. O. C. X, 5047-5048. Significance of the McKinley-Bryan campaign.

POLYCHROME BIBLE, THE. O. C. V, 2877-2880. An extended review and explanation of the work, with one illustration.

POPE'S ENCYCLICAL, THE. O. C. V, 2877-2880. Commenting upon the encyclical of Leo XIII in 1891 on "The Condition of Labor," this article acknowledges that it is a document of remarkable wisdom, apparently dictated by paternal solicitude and a love of truth and justice, but differs on the subject of Christian charity and declares that the encyclical gives no encouragement to progressive ideas.

POSITIVE SCIENCE VERSUS GNOSTICISM AND AGNOSTICISM. O. C. IV, 2120-2122; 2145-2147; 2189-2190. In answer to the criticism of Paul R. Shipman and republished in *Fund Prob.*

POSITIVISM, LITTRE'S. Mon. II, 410-417. See *s. v.* "Littré's."

POSTAL SERVICE, OUR. O. C. XVIII, 343-347. Relating how the express companies interfere with the delivery of parcels sent by mail, and also how good literature is discriminated against in the second-class mail department while many trivial periodicals are encouraged.

POSTOFFICE, SUPREME COURT AND THE. O. C. XVIII, 348-350. See *s. v.* "Supreme Court."

POTENTIAL THINGS, ON. Mon. X, 288-293. Editorial reply to Daniel Bright.

POWELL, MAJOR, THE CHIEF. O. C. XVI, 639-640, 716. The first is an obituary notice with portrait, the second a brief eulogy with special reference to the honorary doctor's degree received from Heidelberg University.

PRAGMATISM. Monist XVIII, 321-362. This critique of the prevalent popular philosophy as set forth by Professor James is reprinted in pamphlet form, and discusses the pragmatist's conception of truth, the useful lie, truth compared to cash value, the objective significance of truth, oneness and reason, the mind and the universe, time and space, love of facts and mysticism, misunderstood, the personal equation, the plasticity of truth, Ptolemy and Copernicus, Euclid and Aristotle, materialism and spiritualism, religious problems, tychism, the enemies of pragmatism, the philosophy of tolerance.

PRAGMATISM, A GERMAN CRITIC OF. Monist XIX, 136-148. Extensive quotations in translation of a criticism of pragmatism by Ludwig Stein of Berne.

PRAGMATISM, A POSTSCRIPT ON. Monist XIX, 85-94. In comment on Professor James's review of Marcel Hébert's book which treats of "Pragmatism and Its Various Anglo-American Forms."

PRAGMATISM: PHILOSOPHY OF THE PERSONAL EQUATION. MONIST XIX, 78-84. See *s. v.* "Philosophy."

PRAJNAPARAMITA. O. C. XVI, 367-368. The history of a statue in the Royal Museum of Leyden representing "the Perfection of Wisdom." It is a specimen of ancient Buddhistic art in Java and a reproduction is given in the frontispiece of the number.

PRE-EXISTENCE AND IMMORTALITY. O. C. VIII, 4315-4317. A study of the nature of the soul in answer to Mr. Louis Prang's objections.

PRESBYTERIAN, IN REPLY TO A. O. C. X, 5016-5021. Replying to a criticism of *Religion of Science,* and republished in the 3d ed. of that book.

PRIMITIVE MAN. Illustrated. O. C. XX, 65-80. Republished in *Rise of Man.*

PRO DOMO. O. C. XIX, 577-587. In comment on a criticism of the author's position, in "The Expository Times." It is maintained that a scientific conception of Christianity is the necessary and historical product of religious evolution, and that those who have not yet reached this goal are bound to come to the same conclusion sooner or later.

PROGRESS, RELIGION OF. O. C. V, 2964-2965. Republished in *Homilies of Science.*

PROGRESS, TEST OF. O. C. V, 2915-2917. See *s. v.* "Test."

PROMETHEUS AND THE FATE OF ZEUS. O. C. V, 2970-2971. Republished in *Homilies of Science.*

PROTO-SEMITISM, THE RELIGION OF. O. C. XVIII, 421-429. An account of Prof. Samuel Ives Curtiss' *Primitive Semitic Religion To-Day,* and its enlarged German edition.

PSYCHOLOGICAL PROBLEM AND RELIGION, THE. O. C. IV, 2341-2343. Republished in *Soul of Man.*

PSYCHOLOGICAL TERMS. O. C. VII, 3712-3714. Republished in *Prim. of Phil.*

PSYCHOLOGY A DOMAIN OF ITS OWN. Mon. XIX, 387-398. With special reference to Prof. Robertson's biochemical interpretation of mental phenomena; discusses the importance of psychology, the doctrine of parallelism, the nature of memory as the preservation of living forms and as a soul-builder.

PSYCHOLOGY, A STUDY IN ABNORMAL. Monist XIX, 148-155. A review with extensive quotations from Dr. Morton Prince's *The Dissociation of a Personality.*

PSYCHOLOGY, THE OLD AND THE NEW. O. C. IV, 2412-2413. Republished in *Soul of Man.*

PSYCHO-PHYSICS, SOME QUESTIONS OF. Mon. I, 401-420; III, 298-299. A discussion of "Feelings and the Elements of Feelings," republished in *Fund. Prob.*

QUALITY, SIGNIFICANCE OF. Monist XV, 375-385. Written in reply to "Quality and Quantity," by M. Johannes Gros. There is no quality in itself, nor is there any occult meaning to the idea of quality. It is simply a question of form, and as such its significance cannot be overrated.

QUEEN OF SHEBA ACCORDING TO THE TRADITION OF AXUM. O. C. XIX, 31-34. Review of an Abyssinian account of the Queen of Sheba and her visit to King Solomon.

RAILROAD ETHICS OF MR. H. D. JUDSON. O. C. X, 5025-5030. See *s. v.* "Judson."

RAILROAD STRIKE, TRAVELING DURING A. O. C. VIII, 4140-4142. See *s. v.* "Traveling."

RAINBOWS AND BRIDGES. O. C. IX, 4388-4389. Comments on idealism.

RATIONALISM IN THE NURSERY. O. C. XIII, 98-109. Republished in *Our Children.*

RATZEL'S *HISTORY OF MANKIND.* O. C. XII, 118-120. An extensive review with illustration.

REAL AND REALITY. O. C. IV, 2316. A brief reply to a criticism in *Freethought.*

REALITY, THE NATURE OF MIND AND THE MEANING OF. Mon. II, 434-437. See *s. v.* "Mind."

REASON. O. C. VII, 3688-3692. Republished in *Primer of Phil.*

REASON WHY ABBE CHARBONNEL FAILED. O. C. XII, 300-305. He was a zealous advocate of a Religious Parliament to be held at the Paris exposition in 1900.

REFLEX-MOTIONS, THREE PHASES OF. O. C. III, 2084-2086. Republished in *Soul of Man.*

RELIGION A FEELING OF DEPENDENCE? IS. O. C. XIII, 363-365. A comment on Schleiermacher's definition of religion with reference to Sasha Schneider's picture of this conception.

RELIGION AND IMMORTALITY. O. C. III, 2087. Republished in *Hom. of Science.*

RELIGION AND MORALS. O. C. II, 981-982. In answer to Prof. Von Gizycki's statement that theology and metaphysics have nothing to do with morality.

RELIGION AND SCIENCE. O. C. I, 405-407; II, 1217. The first article gives an exposition of the significance of the religion of science, claiming that the only true religion in its application to real life is ethics. The second is a résumé of the Theophilus discussion in the second volume and consists of definitions of the terms—truth, science, knowledge, religion, morals, and ethics.

RELIGION AND SCIFNCE, CONCILIATION OF. O. C. VI, 3285-3286. See *s. v.* "Conciliation."

RELIGION AND SCIENCE, SUPERSTITION IN. O. C. II, 837-839. In answer to D. Theophilus.

RELIGION BASED UPON FACTS. O. C. III, 2104-2106. Republished in *Homilies of Science.*

RELIGION, DEFINITION OF. Mon. XIV, 766-770. In brief, religion covers man's relation to the entirety of existence. The characteristic feature of religion is conviction, and its content a world-conception which serves for the regulation of conduct.

RELIGION IN FAIRY TALES. O. C. XIII, 184-185. Republished in *Eros and Psyche.*

RELIGION INSEPARABLE FROM SCIENCE. O. C. VII, 3560. We cannot dispense with a rational inquiry into truth in our religion.

RELIGION OF ENLIGHTENMENT. O. C. XVII, 567-568. Republished in *The Dharma.*

RELIGION OF OUR ANCESTORS. Illustrated. O. C. XI, 177-285. Survivals in Christianity of the paganism of northern Europe.

RELIGION OF PROGRESS, THE. O. C. V, 2964-2965. See *s. v.* "Progress."

RELIGION OF RESIGNATION. O. C. III, 2051-2052. Republished in *Hom. of Science.*

RELIGION OF SCIENCE. O. C. VII, 3511-3512; 3634-3647; 3640-3644; 3649-3652; 3658-3660; 3668-3669; 3672-3674. Republished in book form, except the first article, which sums up the position of the *Open Court* on science, religion, truth, etc., the occasion being the change in the headline of the magazine to "Devoted to the Religion of Science."

RELIGION OF SCIENCE. Mon. II, 600-606. Quotations from and comments on Professor Jodl's article discussing the philosophical principles in the conflict in Germany between the advocates of the incorporation of religious instruction in the public schools, and the progressive educators.

RELIGION OF SCIENCE, CATHOLICITY OF THE. O. C. V, 4793. In comment upon Canon Low's exposition of the Trinity.

RELIGION OF SCIENCE, PROFESSOR ADOLF HARNACK ON. Monist IV, 494-506. See *s. v.* "Harnack."

RELIGION OF SCIENCE, WITCHCRAFT AND THE. O. C. X, 4923-4926. Republished in *Hist. of the Devil.*

RELIGION, PROF. L. BUECHNER ON. O. C. II, 965-967. See *s. v.* "Büchner."

RELIGION OF THE FUTURE. O. C. XII, 571. Hymn set to music. Republished in *Sacred Tunes.*

RELIGION, PROGRESS OF. O. C. V, 2834. A comment on the Briggs controversy written before the heresy trial.

RELIGION, PROSPECTS OF. O. C. IX, 4708-4709. The future of mankind will not be an age of irreligion, but the religion of the future will be based on science.

RELIGION, STATE CONFERENCES OF. O. C. XIII, 313. Brief note on the conference instituted by the churches of the state of New York after the pattern of the Religious Parliament of 1893.

RELIGION, THE LOVE OF TRUTH AND THE APPLICATION OF TRUTH. O. C. VI, 3480-3484. After-dinner speeches on problems of agnosticism delivered in London in answer to agnostic friends, mainly W. Stewart Ross (Saladin) and F. J. Gould.

RELIGION, UNIVERSAL AND SPECIAL. O. C. X, 5012-5013. Comments on Rev. Alfred Martin's "universal religion." The position is taken that his work would be more efficient if he ceased to denounce denominations which are working on parallel lines simply because they do not sink their individuality into the pure abstraction of universal religion.

RELIGIONS OF CHINA. O. C. XVII, 622-624. See *s. v.* "China."

RELIGIOUS PARLIAMENT, EUROPEAN OPINIONS ON THE SECOND. O. C. X, 4807-4810. A collection of letters on the proposed Paris religious parliament in 1900.

RELIGIOUS PARLIAMENT EXTENSION. O. C. IX, 4355-4356. Report of the New Year's Reunion, 1895.

RELIGIOUS PARLIAMENT EXTENSION, THE WORLD'S. Mon. V, 345-353. A few words of encouragement for the movement inaugurated at the New Year's meeting, 1895, including messages of greeting from prominent participators of the first Parliament.

RELIGIOUS PROBLEM, THE. O. C. IV, 2263-2264. Republished in *Hom. of Science.*

RELIGIOUS TRUTH POSSIBLE? IS. O. C. VII, 3883-3884. In answer to Mrs. Alice Bodington, an agnostic. The nature of our religious ideal is as much predetermined as man's rea-

son and the multiplication table; for religious truth is ultimately founded in the immutable and eternal constitution of the universe.

RENDER NOT EVIL FOR EVIL. O. C. IV, 2123-2125. Republished in *Hom. of Science.*

REPRESENTATION WITHOUT TAXATION. O. C. XVI, 183. Brief editorial note on the irresponsible voter who is not a property-holder.

RESURGAM. O. C. X, 4906-4908. In answer to Mr. George M. McCrie. The soul is form; man consists not of the material particles of his body, but the strength of our days is labor and sorrow; and if our labor is not in vain, it shall continue to be effective after death.

RESURRECTION A HYPERHISTORICAL FACT. O. C. XIX, 690-696. Explains what higher criticism has to say on the subject. (Quotations from Holtzmann.) Theology no longer insists as strongly as formerly on the bodily resurrection, but looks upon it more as the symbol of the truth of immortality.

RESURRECTION AND IMMORTALITY, THE. O. C. XXI, 198-201. A critical summary of the resurrection accounts. With the change of our views concerning immortality from a belief in the revival of the body to a belief in the immortality of the soul, we have grown more accustomed to consider the account of Christ's resurrection as a legend in which the current notion of life after death among the early Christians found its typical embodiment.

RESURRECTION, CHRISTIAN DOCTRINE OF THE. Monist XV, 115-119. In comment on the view of James Riggs, D. D., pointing out divergent views of the risen Christ as stated by St. Paul. Present theological authorities by no means agree as to the character of the resurrection, and of the nature of the risen Christ.

RESURRECTION, THE DOCTRINE OF THE, AND ITS SIGNIFICANCE IN THE NEW CHRISTIANITY. O. C. IX, 4738. A comment on the views of the Rev. George J. Low, and the Reverend Haweis, who wish the doctrine reinterpreted.

RESURRECTION, THE FESTIVAL OF. O. C. IV, 2179-2180. Republished in *Hom. of Science.*

RETROSPECT AND PROSPECT. O. C. XXI, 1-10. An exposition of the aims, methods and spirit of the work of *The Open Court* after twenty years of existence. The following heads are discussed: The Work of The Open Court, Science the Reformer, Evolution, Fulfillment not Destruction, The Root of Religion, God, The Duty of Inquiry, The Divinity of Science, The Old Terms in a New Sense, The God of Truth, No Substitute, Difference and Unity in Religion, The Future.

REVELATION. O. C. IV, 2277-2278. Republished in *Homilies of Science.*

REVOLUTION? DO WE WANT A. O. C. (No. 166) IV, 2590-2591. Republished in *Homilies of Science.*

REVOLUTION, THE MODERN STATE BASED UPON. O. C. VIII, 3970-3971. Republished in *Nature of the State.*

REVOLUTION, THE RIGHT TO. O. C. VIII, 3961-3963. Republished in *Nature of the State.*

RIBOT ON DISEASES OF MEMORY. O. C. I, 344-348. A résumé of Ribot's *Diseases of Memory.*

RIBOT ON MEMORY. O. C. I, 264-267. See *s. v.* "Memory."

RIBOT ON WILL. O. C. I, 455-458; 487-490. A résumé of Ribot's *Diseases of the Will.*

RIBOT'S PSYCHOLOGY. O. C. VII, 3661-3662. Notes in comment on Mr. Edward Sokal's article.

RIDDLE OF THE UNIVERSE, THE KEY TO THE. Mon. V, 408-411. A disquisition on Mr. Edward Douglas Fawcett's philosophy. The key lies in a correct comprehension of the nature of form.

ROMAN CATHOLIC CHURCH AND THE JESUITS. O. C. XVI, 40-43. Comments on an article by M. Ladavèze discussing those characteristics of the Jesuits which distinguish them from other Monastic orders. Although they seem to be extremists in orthodox doctrine, there is frequently hostility between the Jesuits and the Church and they were expelled from France a few years ago. It is also true that the Jesuit

order bears remarkable similarities to the Mussulman secret societies.

ROMAN CHURCH, AMERICANISM IN THE. O. C. XIII, 253-255. See *s. v.* "Americanism."

ROMANES, PROF. GEORGE JOHN. Obituary notice with portrait. O. C. VIII, 4111-4112.

ROMANES, GEORGE JOHN: IN MEMORIAM. (With portrait.) Monist IV, 482.

ROMANES, G. J., AND MAX MUELLER, SCIENCE OF LANGUAGE VERSUS THE SCIENCE OF LIFE AS REPRESENTED BY. Mon. II, 70-94. See *s. v.* "Evolution, Continuity of."

ROMANES' *THOUGHTS ON RELIGION.* Mon. V, 385-400. Republished in *Dawn of a New Era.*

ROME AND SCIENCE. O. C. IX, 4365-4366. Comments on a speech by Archbishop Ireland.

ROSETTA STONE, THE. Illustrated. O. C. XVIII, 531-536. The Rosetta stone, written in three languages, is the key by the help of which the Egyptian alphabet was deciphered. The three parts of the stone are here reproduced, and the names Cleopatra and Ptolemy, which were used by Champollion, identified with hieroglyphs.

ROSETTA STONE, THE HISTORY AND SIGNIFICANCE OF. O. C. XIX, 89-91. This article complements the preceding by recapitulating the history of the rosetta stone, on the authority of Professor E. A. Wallis Budge.

ROSMINI'S PHILOSOPHY. O. C. VII, 3685-3688. Republished in *Ethical Problem.*

RUSSIAN ICONS. Illustrated. O. C. XVIII, 449-453. The Reformation did not reach Russia, and so the reverence shown to icons (images or pictures) is still one of the characteristic features of the Russian Orthodox Church.

SALUTATORY. O. C. XI, 1-15. This article explains the principles of the Open Court; the significance of science for religion; and the helplessness of agnosticism, the philosophy of nescience. Several superstitions of modern liberalism are re-

pudiated. No awe should be attached to Energy (spelled with a capital "E"), First Cause, the Infinite, etc. Most of the unknowables of agnosticism are due to a mere confusion of thought. Not what is unknown to us is of religious significance, but everything that authoritatively determines human conduct.

SAMARITANS, THE. O. C. XXII, 488-491. Review of Dr. James Alan Montgomery's book.

SAMPIETRO'S MOTHER. O. C. XIX, 756-758. A folk-tale parallel to the story of the spider-web in *Karma.*

SAMSON STORY, MYTHICAL ELEMENTS IN. Illustrated. Monist XVII, 33-83. Republished in *The Story of Samson.*

SANTA CLAUS. O. C. XIII, 45-50. Republished in *Our Children.*

SCHEFFLER, JOHANNES. See "Angelus Silesius."

SCHILLER, FRIEDRICH. Illustrated. O. C. XIX, 260-318. Republished in *Friedrich Schiller.*

SCHILLER AS A PROPHET. O. C. XI, 214-220. Republished in *Friedrich Schiller.*

SCHILLER THE DRAMATIST. Illustrated. O. C. 330-344; 407-419. Republished in *Friedrich Schiller.*

SCHOLAROMANIA. O. C. IX, 4335-4337. In reply to Professor J. Estlin Carpenter's critique of the author's *Gospel of Buddha.*

SCHOOL, ANTICIPATE THE. O. C. XIII, 747-757. Republished in *Our Children.*

SCHOPENHAUER, THE PROPHET OF PESSIMISM. O. C. XI, 257-264. With autograph of the great pessimist, reproduction of bust by Elisabet Ney, and four photographs, together with extracts from Schopenhauer, and an appreciative criticism of his philosophy.

SCIENCE. O. C. VII, 3520-3521. Republished in *Prim. of Phil.*

SCIENCE A RELIGIOUS REVELATION. O. C. VII, 3809-3814; 4253-4254. Republished in pamphlet form.

SCIENCE AND ETHICS. O. C. IV, 2590-2592. Republished in *The Ethical Problem.*

SCIENCE AND IMMORTALITY. O. C. V, 3022-3026. See *s. v.* "Immortality."

SCIENCE AND RELIGION. O. C. IV, 2678. Comments on Dr. Robert Lewins' article on the incongruity of science and religion.

SCIENCE, GOD OF. Mon. XIV, 458-469. See *s. v.* "God, etc."

SEAL OF CHRIST, THE. Illustrated. O. C. XIV, 229-245. The oldest symbol of Christianity is not the cross, but the seal of Christ, mentioned in the epistles of Paul, which are the earliest writings of the New Testament. It is difficult to prove definitely what it was, but very probably it was the simple equilateral cross formed of two equal intersecting lines, instead of the Roman cross of the crucifixion, by which later it was naturally replaced. The article also contains considerable miscellaneous material of great interest following the articles on the Cross as an aftermath. Illustrations of many interesting crosses from widely different sources are here collected and explained.

SECULARISM, MR. G. J. HOLYOAKE'S. O. C. X, 5092-5094. See *s. v.* "Holyoake."

"SELF," MEANING OF. O. C. VIII, 4240-4243. In answer to Mr. George M. McCrie's article, "The Barriers of Personality."

SELF, PROF. F. MAX MUELLER'S THEORY OF THE. Mon. VIII, 123-139. See *s. v.* "Müller."

SELF-RESIGNATION, ADVANTAGES OF. O. C. X, 5115-5118. Both Christian and Buddhist ethics teach self-abnegation, and the religion of science joins them in the spirit of their teachings. He who is anxious to preserve his self in its separateness will surely fail, for his present individuality will be dissolved in death; but he whose aim is to be an incarnation of truth is sure to succeed. He has attained immortality. Napoleon, Omar Khayyam, Goethe, Newton, are used as instances of different attitudes.

SENSATION AND MEMORY. O. C. II, 1431-1433. Republished in *Fund. Prob.*

SENSES, THE LIMITATIONS OF OUR. O. C. IV, 2119 2120. The fallacy of the agnostic's position is pointed out; for,

though sensations are the basis of all knowledge, man's knowledge is not limited to his own direct sensations.

SEVEN, THE SACRED NUMBER. Illustrated. O. C. XV, 335-340; 412-427. A compilation of the part which the number seven played in Babylon, and among other nations. There are the seven sages, the seven stories of the Ziggurat, the seven planets, and the seven week days, the seven stars of the Pleiades. Among the Buddhists there are the seven gems, the seven jewels of the law, etc. In Greece, as well as in China, there are seven sages, there is the seven-armed candlestick of the Jews, the seven gifts of the spirit among the Christians, etc.

SEXUAL ETHICS. O. C. IV, 2675-2676. Republished in *Hom. of Science.*

SHAKESPEARE, THE ORIGINAL OF THE DROESHOUT. O. C. XX, 572-573. An oil painting (reproduced for frontispiece) has been brought to light, which may be the original from which the famous Droeshout engraving was made.

SHAKESPEARE? WHO WROTE. Illustrated. O. C. XVIII, 65-106. Without making original independent research, the author thinks the evidence which has been collected goes to prove that the William Shakespeare who wrote the poems is not the William Shaksper of the documents, the owner of New Place. He also considers the identification of the poet with Lord Bacon as fantastical and without support.

SHAKU, SOYEN, AT KAMAKURA. With illustration. O. C. XXI, 123.

SIGNETS, BADGES AND MEDALS. Fully illustrated. O. C. XIV, 284-300. At first, Christianity was but one religion among several that had been imported from the Orient. Therefore, it is not surprising to find Christian graves in the catacombs adorned with symbols that were later to be spurned as pagan. The illustrations show many Christian gems, seals, medals and decorations from the catacombs that bear a miscellaneous assortment of symbols—swastika, chrisma, solar disk, phenix, Ishthys, as well as Roman and maltese crosses.

SIGNIFICANCE OF NAMING THINGS IN THE NURSERY. O. C. XIII, 669-672. See *s. v.* "Naming."

SILOAM INSCRIPTION, THE. O. C. XVII, 662-665. The stone records the completion of the water tunnel built for the purpose of supplying Jerusalem with water. It is reproduced here and translated with philological and historical explanations.

SIMIANS, RECENT PHOTOGRAPHS OF. Illustrated. O. C. XXI, 169-175. Republished in *Rise of Man.*

SIN AGAINST THE HOLY GHOST, THE. O. C. III, 1904-1905. Republished in *Fund. Prob.*

SIXTH SENSE, THE. Illustrated. O. C. XXII, 591-596. The faculty of prophetic vision was supposed to accompany a person who was born with six fingers or six toes. For this reason, Pope Sixtus IV is represented with six fingers in the "Sistine Madonna," and St. Joseph is furnished with six toes in Raphael's famous "Marriage of the Virgin." The article is illustrated by these famous pictures and their details.

SKELETON AS A REPRESENTATION OF DEATH AND THE DEAD. Illustrated. O. C. XXII, 620-633. See *s. v.* "Death."

SMITH, GOLDWIN, ON MORALITY AND RELIGION. O. C. V, 2765-2758. See *s. v.* "Morality, etc."

SMITH, OLIVER H. P., A COMPOSER IN THE PULPIT. O. C. XII, 698-699.

SOCIAL PROBLEMS. O. C. II, 822. A brief note on two articles on economic subjects, in behalf of taxation on real estate and luxuries in preference to an income tax.

SOCIALISM AND ANARCHISM. O. C. V, 2856-2857. Republished in *Hom. of Science.*

SOCRATES, A FORERUNNER OF CHRISTIANITY. Illustrated. O. C. XXI, 523-527. Some features of his soul were incorporated into the history of the life of Jesus, where they helped to build up that great ideal of a new era, the figure of Christ, which is still exerting its power upon the present age.

SOLSTITIAL TEMPLES ACCORDING TO LOCKYER. Illustrated. O. C. XX, 243-248. Extensive quotations from *The Dawn of Astronomy,* in comment on Larkin's "Waning of the Light of Egypt."

SOUL AN ENERGY? IS THE. O. C. IX, 4362-4365. Reply to Mr. C. H. Reeve's article, "The Soul an Energy."

SOUL AND GOD, THE UNMATERIALITY OF. Mon. VIII, 415-445. In reply to the Hon. Chas. H. Chase. Republished in *God.*

SOUL AND THE ALL, THE. O. C. IX, 4353-4354. In answer to Mr. Geo. M. McCrie's "Imaginary Experiment," in which Mr. McCrie follows Dr. Lewins and his solipsism.

SOUL HUMAN. O. C. III, 2003-2004. Republished in *Homilies of Science.*

SOUL IN SCIENCE AND RELIGION. Monist XVI, 219-253. This article is a continuance of the criticism of Fechner's view of the soul, but applied to movements of the present time, such as the Society of Psychical Research and man's anxiety to prove the spirituality and immortality of the soul. St. Paul's view of the spiritual body is discussed and, though pre-scientific conceptions of the soul are rejected, it is insisted that they are *as if* they were true. See also "Fechner's View of Life After Death."

SOUL, LIFE AND THE. Mon. XVIII, 192-216. See *s. v.* "Life."

SOUL-LIFE AND THE PRESERVATION OF FORM. O. C. IV, 2285-2286. Republished in *Soul of Man.*

SOUL-LIFE, CENTRAL AND PERIPHERAL. O. C. III, 1938-1941. Republished in *Soul of Man.*

SOUL-LIFE, COMMUNISM OF. O. C. IV, 2398-2399. Republished in *Soul of Man.*

SOUL-LIFE, NATURE OF. Illustrated. O. C. III, 1926-1929. Republished in *Soul of Man.*

SOUL-LIFE OF ANIMALS AND PLANTS. Illustrated. O. C. III, 1914-1917. Republished in *Soul of Man.*

SOUL OF MAN, SOME REVIEWS OF. O. C. V, 2777. Comments on reviews in *The Week, Independent, Christian Union* and *Reform Advocate.*

SOUL OF THE UNIVERSE. O. C. III, 2071-2074. Republished in *Soul of Man.*

SOUL, UNITY OF THE. O. C. V, 2883-2884. Republished in *Homilies of Science.*

SPACE AND TIME. O. C. III, 1600-1602. Criticising Kant's definition of space and time as ideal forms of the thinking subject on the ground that Kant confuses the words "ideal" and "subjective." Though space and time may be considered ideal in so far as they are abstract conceptions, yet space is a real property of objects.

SPACE OF FOUR DIMENSIONS. Monist XVIII, 471-475. Though tri-dimensional space cannot be represented in two-dimensional space, it can be indicated as is done when a cube is drawn on paper. By analogy the author constructs, with the aid of mirrors, a corresponding indication of four-dimensional space in our three-dimensional space. Republished in *Foundations of Mathematics.*

SPACE, PROBLEM OF THE THREE DIMENSIONS OF. O. C. VII, 3721-3724. Republished in *Primer of Philosophy.*

SPACIAL SENSE, THE. O. C. IV, 2697. The origin of the spacial sense was formerly interpreted as caused by the convergence of the two lines of vision, which is disproved by the experience of one-eyed persons. The simplest explanation is to regard it as an automatically operating interpretation of motion-experiences.

SPANISH WAR, A FEW SUGGESTIONS CONCERNING. O. C. XII, 436-438. In the future we should be better prepared for the emergencies of war—both in equipment and diplomacy.

SPENCER, HERBERT. With portrait. O. C. XVIII, 1-2. A characterization of the classical exponent of agnosticism written on the occasion of his death.

SPENCER, HERBERT, ON THE ETHICS OF KANT. O. C. II, 1155-1160; 1165-1169; Mon. II, 512-526. Republished in *Kant and Spencer.*

SPENCER'S HEDONISM AND KANT'S ETHICS OF DUTY. Monist XVIII, 306-315. Kant's position is supported and explained for those who have the quite general impression that Kant is weak in his ethical position and that Spencer's hedonism is on firm ground. The author is convinced that, though the principles of hedonistic ethics are favored by a large num-

ber of broad-minded and serious men, its errors exercise a baneful influence upon the rising generation.

SPENCERIAN AGNOSTICISM. O. C. V, 2951-2957. Mostly incorporated in *Kant and Spencer.*

SPINAL CORD AND MEDULLA OBLONGATA. Illustrated. O. C. IV, 2239-2243. Republished in *Soul of Man.* Also reprinted in *Psych. of the Nervous System.*

SPINNING DAMSEL, THE. Illustration. O. C. XVIII, 568-569. A reproduction and description of a bas-relief discovered by M. J. DeMorgan at Susa, which is a beautiful specimen of Oriental art of ancient Persia.

SPINOZA, BENEDICTUS DE. O. C. XX, 439. English and Dutch versions of Latin lines found under what is almost a contemporary engraving of a portrait of Spinoza. A reproduction of the engraving forms the frontispiece of *The Open Court,* and also of *Spinoza's Short Treatise,* where the lines are also republished in the three languages.

SPIRIT OR GHOST. Mon. XII, 365. The existence of spirit is accepted, but a belief in ghosts is disclaimed.

SPIRITISM AND IMMORTALITY. O. C. II, 1360-1362. Republished in *Hom. of Science.*

STAGE, A REFORMED. O. C. XXII, 617-619. The desirability of an endowed theater which would have no excuse to pander to a vulgar taste on the ground that lower class entertainment pays better than higher class.

STATE A PRODUCT OF NATURAL GROWTH. O. C. VIII, 3944-3948, 3952-3955. Republished in *Nature of the State.*

STATE, AUTHORITY OF, AND THE RIGHT TO REVOLUTION. O. C. VIII, 3961-3963. Republished in *Nature of the State.*

STATE BASED UPON REVOLUTION, THE MODERN. O. C. VIII, 3970-3971. See *s. v.* "Revolution."

STATE EXIST? DOES THE. O. C. VI, 3449-3451. Republished in *Nature of the State.*

STAUROLATRY. Illustrated. O. C. XIII, 546-558. Discussing the history of cross-worship.

STILL SMALL VOICE, THE. Mon. XIV, 194-206. Republished in pamphlet form.

STONE WORSHIP. Illustrated. O. C. XVIII, 45-52, 661-686. Stone worship is a very ancient form of religion, of which traces are found in all nations, including the patriarchal age, recorded in the Bible. The present article mentions the stone worship of the Phœnicians, and compares the Phœnician Batyl to the Hebrew Bethel. Such Bethels or holy stones are found on many ancient coins or medals, many of which are here reproduced. Jacob's dream serves as an illustration of the religious spirit of these pagan views. Joshua erected a circle of stones. The Egyptian obelisks correspond to the pillars of the Solomonic temple. Babylonian kudurrus, Judean mazzebas, the English Stonehenge, and other stone monuments in various parts of the globe are treated successively.

STONE WORSHIP, COMMENTS ON: AN AFTERMATH. O. C. XX, 289-294. Additional comments on the Caaba, the stone pillar called Lot's wife, and the modern ceremony of the so-called Ancient Order of Druids, accompanied by illustrations.

STONE'S FALL, THE. O. C. II, 1256. A brief explanation, written in reply to an article, "Causes and Natural Laws." Incorporated in *Fund. Prob.*

STRAIGHT LINE, CONSTRUCTION OF THE. Mon. XIX, 402-407. In comment on Mr. Francis C. Russell's article, "A Modern Zeno," both as regards his criticism of Lobatchevsky's parallel axiom, and his construction of the straight line, which, though claiming to utilize only the compasses, nevertheless presupposes the existence of many straight lines, as will be seen at a glance from the illustrative diagram.

STRIKE OF THE HORSES. O. C. VIII, 4275-4277. A fable is used to illustrate economical principles. Let everyone fight for his rights by all legitimate means, but it should be understood that under normal conditions the prosperity of one contributes to the prosperity of all.

STRUGGLE IN THE FAR EAST. Illustrated. O. C. XVIII, 710-722. The Russo-Japanese war is held to have been inevitable. Fifteen photographs illustrate the battle of Shou Shan Pao.

SUGGESTIBILITY OF CROWDS, THE. O. C. IV, 2197-2200. Republished in *Soul of Man.*

SUGGESTION AND SUGGESTIBILITY. Illustrated. O. C. III, 2032-2036. Republished in *Soul of Man.*

SUICIDE BE JUSTIFIED, CAN? O. C. V, 2911-2913. In this article are summed up the opinions of a number of prominent men, clergymen and others, on the subject of suicide, following upon a statement of Dr. Felix Adler, that, at least, in certain cases of incurable disease, suicide may be justifiable. The editorial position also is that we have no right to sit in judgment on the man who takes his own life; that suicide should be discouraged, but that the arguments of its severe judges is neither humane, nor Christian, nor religious, nor Biblical.

SUPERSCIENTIFIC AND PURE REASON. O. C. IV, 2509-2511. Republished in *Fund. Prob.*

SUPERSTITION IN RELIGION AND SCIENCE. O. C. II, 837-839. See *s. v.* "Religion."

SUPREME COURT AND THE POST OFFICE. O. C. XVIII, 348-350. With regard to the adverse decision about the reduced book rate in 1904.

SYMBOLS, THE PERSISTENCE OF. Illustrated. O. C. XXII, 391-397. As instanced by the double eagle and the staff of Hermes. The former may be traced to an ancient Phrygian monument at Boghaz-Köi; and the latter is much older than Greek mythology, and doubtless consisted originally of a solar disk surmounted by a crescent.

TAOISM. O. C. X, 5155-5157. Incorporated in the Introduction of *Lao Tze's Tao-Teh-King.*

TAOISM AND BUDDHISM. Illustrated. O. C. XX, 654-667. Republished in *Chinese Life and Customs.*

TAXATION OF CAPITAL DISCOURAGES THRIFT. O. C. XVI, 182-183. On the principle that the taxation of a commodity reduces the production of the object more than the returns of the tax. The income tax and single tax theories are discussed.

TEST OF PROGRESS. O. C. V, 2915-2917. Republished in *Hom. of Sci.*

THANKSGIVING-DAY. O. C. III, 1955. Republished in *Hom. of Sci.* In *The Open Court* it is credited to C. P. Geoffrey, a pseudonym.

THANKSGIVING DAY. O. C. XVI, 689-690. A few words in defense of taking life to sustain life.

THEOLOGY AS A SCIENCE. Mon. XII, 544-567; XIII, 24-37. Republished in *God.*

THEOLOGY, MODERN: AN EXPLANATION AND JUSTIFICATION. O. C. XXI, 684-687. In comment on Mr. H. F. Bell's "Criticism of Modern Theology." Modern Theology is in a state of transition, but its course of development is rapid enough and should not be unduly hastened.

THEOLOGY, PROBLEMS OF MODERN. O. C. XXII, 234-246. The article discusses the following topics: "Religion based upon eternal truth, not on historical facts;" "A summary of higher criticism;" "Christianity a child of paganism;" "Diverse attitudes;" "Other possibilities" (if Christianity had not become the world religion some other religion, such as Mithraism, Manicheeism, etc., would have assumed that place and would not have been very different); and "The dispersion of the Jews." Here for the first time the theory is proposed that the Jews have not scattered more than other nations, but the peculiar phenomenon of the dispersion is produced by their preservation; while other nations are assimilated, Jews remain Jews, and this is due to their religion, which has been a monotheistic religion since the days of the Babylonian exile.

THEOLOGY, TENDENCIES OF MODERN. O. C. XXII, 407-411. In comment on Mr. Bell's "Vital Theology" and Mr. Kampmeier's "Importance of the God-Ideal," both of whom agree in proposing to find the only true ideal of religion in God himself, offering this as the substance of a universal creed in which all could agree. Here the view is held that, though the churches may grow to agree in their belief as to the main facts, they will not become uniform in their religious institutions, since different temperaments need different expression.

The present tendency to a reaction against religious myths will grow into tolerance when their spirit is understood after the letter is discarded.

THEOPHANIES. Illustrated. O. C. XX, 705-712. Republished in *Story of Samson.*

THIBET, THE FIRST CHRISTIAN MISSIONARIES IN. Illustrated. O. C. XII, 418-435. See *s. v.* "Christian."

THINGS-IN-THEMSELVES, ARE THERE? Mon. II, 225-265. Republished in *Surd of Metaphysics.*

THIRD COMMANDMENT, THE. O. C. XVIII, 502-503. The current interpretation of taking the name of the Lord in vain as meaning profanity or blasphemy is not generally agreed upon by scholars as correct. "In vain" probably should read "without offering a sacrifice."

THOMSON, WILLIAM, LORD KELVIN. Obituary note. Mon. XVIII, 151-152.

THOUGHT-CONCEPTION, C. S. WAKE ON. O. C. VII, 3964. Brief notes on an article about the origin of language and reason.

THOUGHT—FORMS, THE ORIGIN OF, Mon. III, 120. Suggested by an article of Dr. H. Potonié, in which the statement is made that all forms of thought, as well as organisms, have originated in the struggle for life. The following topics are treated: Thought-forms and the forms of existence, the problem of apriority, conservation of matter and energy, causation, the meaning of "necessity," and modern logic.

THOUGHT, NATURE OF. O. C. III, 2009-2012. Republished in *Soul of Man.*

THREE CHARACTERISTICS. O. C. XIX, 563-567. A Buddhist formula, versified and set to the music of the Andante of Beethoven's Seventh Symphony. The prose formula is republished in *The Dharma.*

TIDINGS OF JOY. O. C. IV, 2643. Buddhism and Christianity celebrate the birth of a Saviour; both are religions of resignation. Wherever a religion of self-denial has been preached, it has been a gospel of cheer. The religion of sci-

ence, while demanding self-denial, does not preach asceticism, but, if their hearts are ready to receive the gospel, a religion of joy to rich and poor alike.

TIELE ON BABYLONIAN MYTHS. O. C. XV, 436-437. Professor Tiele's opinion is quoted from his *Babyl. Assyr. Geschichte.*

TOLSTOY, A TRIBUTE TO COUNT. O. C. XXII, 701-702, In honor of his 80th birthday. A recent portrait, with Tolstoy's signature, furnishes the frontispiece.

TOOL, THE PHILOSOPHY OF THE. O. C. VII, 3735-3741. Republished as one of the Philosophical Pamphlets.

TRAGEDY AND THE PROBLEM OF LIFE. O. C. II, 1120-1122. Republished in *Fund. Prob.*

TRAGEDY OF A LONELY THINKER. O. C. XXII, 744-749. A discussion of the class represented by Dr. Charles de Medici, who, though a fine type of man, wasted his life in the pursuit of an *ignis fatuus* and died in poverty, of a broken heart. Though equipped with considerable mathematical knowledge, he was convinced that he had squared the circle. The tragic element comes in when we consider that a small fault, situated, however, at the core of a man's soul in his false estimate of his own capabilities, leads him along the path to certain failure.

TRAVELING DURING A RAILROAD STRIKE. O. C. VIII, 4140-4142. Description of the author's experience in trying to make a hundred-mile journey; including a report of the public opinion expressed by his fellow passengers. The ultimate basis of all established law is the common will of the people. If labor unions represent the common will, they can dictate the law. We love progress, but should beware of a side-switch which endangers liberty.

TREASON AND REFORM. O. C. VIII, 3971-3972. Republished in *Nature of the State.*

TRINITY, THE. O. C. XVI, 612-613. A brief summary of the prevalence of the Trinity-conception in all ages and climes; its persistence down to the present is not surprising, because of the conservatism belonging to religious matters, and also because of the natural foundation which it finds in the facts of life.

TRINITY, DOGMA OF THE. O. C. X, 4771-4773. The Hebrew word for spirit is feminine, and among the Semites, the Holy Ghost was conceived as feminine rather than neuter. It became neuter among Greek Christians, whose word *pneuma* is of the neuter gender.

TRINITY IDEA. Illustrated. O. C. XI, 85-98. There are many different Trinity concepts, both philosophical and religious; the Hegelian, the Brahman, the Buddhist, and some Christian conceptions, including mariolatry, are treated here.

TRUMBULL, GEN. M. M., IN MEMORY OF. O. C. VIII, 4145-4147. Quotations from many letters of personal tribute from friends at home and abroad.

TRUTH. O. C. VII, 3596-3597. Republished in *Primer of Phil.*

TRUTH, LIVING THE. O. C. IV (No. 167), 2589-2590. See *s. v.* "Living."

TRUTH, UNITY OF. O. C. IV, 2501-2502. Republished in *Hom. of Sci.*

TYCHISM, THE FOUNDER OF. Mon. III, 571-622. See *s. v.* "Peirce."

TYPE, AFTER THE DISTRIBUTION OF THE. O. C. VI, 3234-3236. Republished in *Twelve Tales.*

UNIVERSAL, THE PHILOSOPHY OF THE. O. C. V, 3051-3052. A criticism of Dr. R. N. Foster's "Universal and Particular."

UNIVERSE MORAL? IS THE. O. C. III, 2050-2051. Reply to Mr. Francis Ellingwood Abbot.

UNKNOWABLE, THE. O. C. I, 667-669. Partly incorporated in *Fund. Prob.*

VEGETARIANISM. O. C. XII, 565-570. It is more important how we eat than what we eat, but on the whole a mixed diet is best. The sentimental objection to eating meat, if carried to a consistent conclusion, would make all food disgusting, and the use of brushes made of bristles a sin. Even Buddha did not condemn meat-eating, and Christ said, "Not that which goeth into the mouth defileth a man."

VENUS OF MILO, THE. Illustrated. O. C. XXIII, 257-262. Since art books fail to give any explanation of the history of this famous statue, the author here briefly recapitulates the probable course of events as taught by the simple facts of the statue itself, its workmanship, its mutilated condition and the place of its discovery.

VERA ICON, KING ABGAR AND ST. VERONICA, THE. Illustrated. O. C. XXII, 663.

VICARIOUS ATONEMENT, THE. O. C. III, 1502. Brief comment on Mr. Wm. R. Thayer's "Aspects, Christian and Human."

VIOLIN MUSIC, A NEW SYSTEM OF NOTATION FOR. O. C., 584-591. A suggestion for a system more in accordance with the construction of the violin than the usual notation, which was formed for the piano.

VITALISM AND THE CONSERVATION OF ENERGY. O. C. III, 2047-2049. Republished in *Soul of Man.*

VOCATION, THE. O. C. III, 2027-2028. Republished in *Homilies of Science.*

WAGNER, RICHARD. O. C. III, 1850-1854. An account of the life, work and philosophy of the great composer

WAKE, C. S., ON THOUGHT-CONCEPTION. O. C. VII, 3694. See *s. v.* "Thought-Conception."

WATER OF LIFE. With illustration. O. C. XVII, 112-114. A piece of Chinese sculpture, whose interpretation is a parallel to the story of Christ and the woman of Samaria.

WHENCE AND WHITHER. O. C. XVI, 74-85. In reply to critics. Republished in *Whence and Whither.*

WIDOW'S TWO MITES, THE. O. C. XVII, 352-360. The gospel story and its Buddhist parallel.

WILL, TH. RIBOT ON. O. C. I, 455-458; 487-490. A résumé of Ribot's *Diseases of the Will.*

WITCH PROSECUTION. O. C. X, 4892-4894. Republished in *Hist. of the Devil.*

WITCH PROSECUTION, ABOLITION OF. O. C. X, 4946-4949. Republished in *Hist. of the Devil.*

WITCH PROSECUTION AFTER THE REFORMATION. O. C. X, 4941-4942. Republished in *Hist. of the Devil.*

WITCHCRAFT AND MIRACLES. O. C. X, 4955-4957. Republished in *Hist. of the Devil.*

WITCHCRAFT AND THE RELIGION OF SCIENCE. O. C. X, 4923-4926. Republished in *Hist. of the Devil.*

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WOMAN'S SUFFRAGE. O. C. VII, 3822. Some advantages there would be if the privileges of the ballot were extended to women.

WORDS AND THEIR MEANING. O. C. VIII, 4234-4238. A reply to Mr. Ellis Thurtell, who takes exception to the author's including himself in the phrase "We Christians." The article also includes a definition of agnosticism. See also "Names."

WORLD-RENUNCIATION, A MODERN INSTANCE OF. Illustrated. XIII, 111-117. Exemplified in the Countess M. deS. Canavarro.

WU TAO TZE'S NIRVANA PICTURE. O. C. XVI, 163-166. Republished to accompany the picture.

YAHVEH AND MANITOU. Mon. IX, 382-415. A comparison of Yahveh, the god of the Semites, to Manitou, the god of the American Indians. The parallels to the god of nature are interesting and prove that both represent a typical phase in the development of worship. The Rechabites, and later on the Nazirees, clung to the original conception of Manitou longer than the mass of the people. They hesitated to use for religious services, hewn altars, anything touched by human hands, and even objected to making fire with flint or stone. They clung to the fire sticks, let their hair grow, abstained from wine (as an artificial product not because it was intoxicating), and lived in tents, not in houses. The American Indians had similar notions and objected, for instance, to the use of the plow, looking

upon the white man's civilization as irreligious on account of its constant interference with nature.

YAHVEH, AN IMAGE OF. O. C. XXIII, 189-190. A brief note on a previous frontispiece accompanying Professor W. Max Müller's article, "The Semitic God of Tahpanhes."

YAHVEH, THE ORACLE OF; URIM AND THUMMIM; THE EPHOD AND THE BREASTPLATE OF JUDGMENT. Mon. XVII, 365-388. The ancient Hebrew oracle of the Urim and Thummim was not used after the time of Solomon, but was regarded with great awe even by the iconoclastic reformers of the post-Exilic period. The nature of the Urim and Thummim was forgotten, and we may assume that the descriptions of it in the Priestly code are no longer reliable. We have to fall back on the historical writings where the oracle is mentioned in order to form a correct idea of it. In the present article, the breastplate of judgment is referred to the Babylonian tablet of destiny and to Enmeduranki's tablet of the mysteries of heaven and earth. The Urim and Thummim, the instruments by which lots were drawn, are compared to the Chinese system of divination, the Yang and Yin, and attention is drawn to the fact that the Chinese, too, have a tablet of Fuh-Hi containing the mysteries of heaven and earth. Incidentally, the ephod is described as a pouch which is carried under the breastplate and contained the Urim and Thummim.

YELLOW PERIL, THE. O. C. XVIII, 430-433. Republished for the most part in *Chinese Thought.*

YIN CHIH WEN, A RELIGIOUS TRACT OF CATHAY. O. C. XX, 259-265. Republished in book form.

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INDEX

Abbas Effendi, 98.
Abbott, David P., 153.
Abbott, Lyman, 111.
Aberration, religion an, 55.
Abidharma, the, 68, 93.
Abnormal, psychology, 164.
Abolition, of witch persecution, 184.
Abortive, philosophies, 22.
Absolute, the, 93; zero of feeling, 14.
Abstract, ideas, 93, 176.
Abstraction, 93.
Abyssinian, Queen of Sheba, 164.
Accad, 93. (See Akkadians.)
Accuracy, scientific, 23.
Achilles, spear cures its own wounds, 143.
Acropolis, the, 93.
Activity, pure, 41; localization of, 143.
Actuality, 5.
Actualization of justice, 140.
Acvaghosha, the great Buddhist philosopher, 76.
Adler, Dr. Felix, on justifiable suicide, 179.
Administrative Nihilism, Huxley's, quoted, 134.
Aftermath, an, stone worship, 178.
Age of science, the advent of, 9.
Agnosticism, refuted, 1; fallacies of, 33; Spencer's, 34, 177; Dr. Carus opposed to, 52; satire on, 92; R. G. Ingersoll on, 93; summaries of articles on, 93-94; journal of, 132; and monism, 150, 185; speeches on, 167; salutatory, 170.
Ahriman, the Persian satan, 145.
Aim, of author, 1, 28; of life, man's divinity, 49.
Ainus, the, inhabitants of Yezo, 94.
Akkadians, the, Trinity-idea of, 153.
Aladdin's lamp, childhood's romance, 95.
Alesamenos, and "the spotted crucifix," 97.
Aliens wanted, 95.
Alliance, Haeckel's theses for a monistic, 131.
Allegory, "Nothing lost but dross," 117.
Allegiance of clergy to dogma, 110.
All, the, constitution of, 20; reflected in art, 27; soul of, 87, 175 (see also *De Rerum Natura*).
Alpha and Omega, the, 95.
Alphabet, the Egyptian, 170.
Alpine lake, an, clearness of thought and, 23.
Altgelt, Gov., of Illinois, 95.
Ambrose, St., 154.
American, the, board of missions, 82; ideal, 95; Indian Manitou-Yahveh, 185; railway union, 116.
Americanism, in the Roman church, 95; and imperialism, 121.
AMITABHA,* 76.
Amitabha, outlined, 95.
Amraphel, 131.
Anabolism, 17.
Analogy, of the *surd* to the *irrational*, 35; theology to astrology, 56; memory to the phonograph, 161; constructing space by, 176; of zero

Titles of books by Dr. Paul Carus are printed in small caps.

in mathematics, to nothingness in logic, 186.
Ananda Metteya, 96; Maitreya, 103, 144.
Anarchists, Chicago, 95-96.
Anarchism, 96; socialism and, 174.
Anachronism, dogmatic idolatry an, 135.
Ancestors, worship of, 111; religion of our, 166.
Ancient, devil-beliefs, 57; Greece, demonology of, 115.
Angel of Augsburg, 96.
ANGELUS SILESIUS, 65.
Angelus Silesius, mysticism and, 96, 102, 153. (Johannes Scheffler.)
Animals, God-conception, and soul-life among, 97, 175.
Annexation, 96.
Anselm, St., 108.
Anschauung, 96, 160.
Anthropogenesis, moral problems of, 49; of the Igorot, 135.
Anthropogeny, Haeckel's, 131.
Anthropoid apes, 96.
Anti-vivisection, immorality of, 96.
Antiquity, the devil in, 57.
Ants, religion of, 97.
Anubis, 97.
"Anyness" in mathematics, 41.
Apes, 49.
Apocalyptic literature, π in, 156.
Apocrypha, 97, 118.
Apollonius of Tyana, 126.
Apuleius, 89.
A priori, the, 41; and heredity, 133.
Apriority, problem of, 181. (See thought-forms.)
Arbitrary, 150.
Argument, 97.
Aristocratomania, 97.
Aristophanes, 116.
Armada, the, 137.
Arndt, 128.
Art, philosophy of, 27; mysticism in, 65; oriental, 73; classical and romantic, 97; Buddhist, 103; Chinese, 105, 155; death depicted in, 114; religious, 133; modern Japanese, 138; ancient Persian, 177.
Articles, editorial, summaries of, 93-187.
Articulates, 155.
Artificial, language, 137; persons, natural and, 160.
Artists, and St. Catharine, 63; and dances of death, 114.
Arts, congress of, at St. Louis, 111.
Aryan deities, 138.
Ascent of man, 97.
Asceticism, 133, 181.
Ashvajit's stanza, 97.
Aspects, subjective and objective, 14-15; Christian and human, 184.
Aspirations, universal, harmony of, 132.
Assimilation, 17.
Association philosophy, the, 98, 161.
Assyrian poems, 98, 136.
Astray, Christianity, how far, 108.
Astrology, and theology, 56.
Astronomy, and theonomy, 56.
Atheism, God of, 127.
Atheist, an, "who loves God," 55.
Atman, the, 103.
Atmosphere, intellectual, 9.
Atoms, soul-, theory of, 142.
Atonement, vicarious, 184.
Attention, 38.
Attitude, of mind, 23.
Auctioneer, 36.
Augustine, St., 64.

Authority, state, 177.
Augustus, as a saviour, 107.
Autobiography, spiritual, 88.
Author's aim, 28.
Avatars, the, 98.
Awareness, 15-16.
Awe, religious, 110.
Axiom, the, 31, 41, 98.
Axum, 164.

Babel and Bible, 131.
Babism, 98.
Babylon, healing by conjuration in ancient, 59, 98; Babylonian exile, 180.
Bacon-Shakespeare, 173.
Bad "—for me, but worse for him," 99.
Badges, pagan-Christian, 173.
Banking, 99.
Bartholomé, M., 115.
Barrows, Dr., 99.
Basis, of ethics, 119.
Bata, 122.
Bee, the, 37.
Beethoven, 6, 181.
Beha U'llah, 98.
Bel Merodach, 122.
Belief, strictly criticized, 103.
Belligerency, in Christianity, 99.
Ben Midrash, 99.
Berkeley, 99.
Bernauer, Agnes, 99.
Besant, Mrs. Annie, 126.
Bethel, 178.
Bhagavadgita, the, and Prof. Garbe, 99; philosophy of, 131.
Bible, the, Buddhist, 71; as an idol, 100; stone worship in, 178.
Biblical research, 28.
Biedermann, Edward, 73, 89.
Bigelow, Poultney, 160.
Billia, Prof. L. M., 44, 45.
Biochemical mental processes, 164.
Biology, of consciousness, 16.
Birthday, Prof. Ernst Mach's 70th, 144; Count Tolstoy's 80th, 182; pagan saviours' and Christ's, 154.
Blasphemy, misinterpreted, 181.
Blessed is "he who trusts in the truth," 54.
Bliss, of a noble life, 100.
Bluntness, 143.
Bodhisattva, the, 101.
Bodington, Mrs. Alice, 112, 167.
Body, the resurrection of, 168.
Boer war, 112.
Boltzmann, L., 100.
Bolyai, 41.
Bonney, Charles Carroll, 100.
Bonney, Mrs. Lydia Pratt, 100.
Bookmaking, 91.
Book, China's most popular religious, 83.
Book of Changes, Chinese, 78.
Boscoreale, 114.
"Boundaries, even," 42.
Brain, 37, 101, 133, 143.
Brahmanism, Prof. R. Garbe on, 99; modern psychology and, 100.
Breastplate, the, of judgment, 186.
Brewer, Hon. Willis, 107.
BRIDE OF CHRIST, THE, 61.
Bride of Christ, illustrated, 101.
Brides, Olympian, 156.
Briggs, heresy trial, 167.
Brodrick, Harold, a modern Christ, 106.
Buckham, Rev. J. W., 152.
Buddha, "the sweetest of the pa-

gans," 70; summaries of articles on, 101-103.
Buddhism, origin of, 72; modern psychology and, 100; relation to Christianity, 109; great moral maxims of, 128; summaries of articles on, 101-103; in Japan, 138.
BUDDHISM AND ITS CHRISTIAN CRITICS, 71.
Buddhist, Goethe a, 129; conception of immortality, 136; formula, 181.
Budge, Prof. E. A. Wallis, 170.
Buechner, Prof. L., 103, 166.
Burbank, Luther, 144.
Burke, J. Butler, 142.
Busch, Wilhelm, 66, 103.

Caaba, the, 103, 178.
Caligraphy, Chinese, 79.
Canavarro, Countess, M. de S., 104, 185.
CANON OF REASON AND VIRTUE, 81.
Capitalists, workingmen as, 103.
Carneri, Bartholomew, 104.
Carus, Dr. Gustav, 150, 151.
Carus, Titus Lucretius, 87.
Catabolism, 17.
Catacombs, 114.
Catalepsy, 142.
Catharine, St., of Alexandria, 104.
Cathay, 186.
Cathedrals, Christian art in, 115.
Catholicity, of mind, 43; and science, 166.
Cause, definition, 11, 12; essay on, 29.
Causality, 104.
Causation, 31, 104.
Celestial language, the, 104.
Centennial, Darwin and Lincoln, 113.
Central America, the cross in, 113.
Cerebellum, 104.
Champollion, 170.
Chandra Das Brothers, 104.
Character, 133.
Charbonnel, Abbé, 99, 165.
Charity, 104, 131.
Chase, Hon. Charles H., 175.
Chastity, 105.
Chauvinism, 158.
Ceylon, 103.
Cherubinean Wanderer, 153.
Chiaroscuro, of truth, 22.
Chicago, 31, 121.
Chicken, the question of priority, 105.
CHIEF'S DAUGHTER, THE, 91.
Children, 47, 105.
China, summaries of articles on, 105-106, 160, 167.
Chinese, art, 155; *Book of Changes*, 78; conservatism, 79; world-conception, 79; good and evil, 99; fables, 121; classic, 141.
CHINESE LIFE AND CUSTOMS, 85.
CHINESE PHILOSOPHY, 77.
CHINESE THOUGHT, 79.
Chou Fu Tsz, 106.
Chrisma, 106.
Christmas, summaries of articles on, 109.
Christ, and Sampson, 59; Anubis, Seth and, 97; and charity, 105; and Christian, 107; frauds and, 137; seal of, 174.
Christian, missions in China, 80; science, 107; gospels and Buddhism, 129.
Christianity, a branch of philosophy,

26; inevitable, 63; future of, 64; in relation to Buddhism, 102; the new, 135; in Japan, 138; imported from the Orient, 173; oldest symbol of, 174.
Church, and state in France, 109; responsibility for the Inquisition, 136; for the laity, a scientific, 141; Russian orthodox, 170.
Chrysostum, St., 154.
Circle, a, and dualism, 14.
Circle-squarer, the, 109.
Civilization and American Indian legends of Manitou, 185.
Classic, an important, 32.
Clean money, 109.
Clearness and the charm of haziness, 110.
Cleopatra and Ptolemy, 170.
Clement of Alexandria, 102.
Cleveland, President Grover, 151.
Clock or the watches, the, 110.
Cogito, ergo sum, 135.
Cognition, knowledge, truth and, 110; formal principle of, 150.
Collaborators, Goethe and Schiller, 67.
Columbian Exposition, the, 31.
Columbus, Christopher, 110.
Common sense and scientific methods, 2.
Communal life, 46.
Communism of soul life, 39, 175.
Comparisons, Buddhism and Christianity, 72.
Compassion, maudlin, 96.
Compulsion, 124.
Comte Auguste, 93.
Conceptions, of God, 127; abstract, 176.
Conciliation of religion with science, 111, 165.
Conduct, the science of, 8.
Confucianism, 111, 138.
Confusion, 23.
Congress, of philosophy, 31; of religious societies, 111, 142; an appeal to U. S., 124, 154; national peace, 159; of orientalists, 161.
Conjuration, healing by, 59, 132.
Conscience, growth of, 111; liberty of, 142.
Consciousness, and organization, 12ff; new theory of, 38; organ of, 39; summaries of articles on, 111-112.
Conservatism, Chinese, 79.
Consistency, of the cosmos, 4; logical, 41.
Constantine, 106.
Contracts, devil, 116.
Contrasts, in the cosmos, 4; good and evil as, 58.
Controversy, a, on form and formal thought, 29; ethics, 44; agnosticism, 94; Briggs heresy trial, 167.
Cook, Prof., 127.
Co-ordination, and consciousness, 38.
Continuity, of evolution, 121.
Converse, C. Crozat, 123.
Convert to Buddhism, 103.
Conway, Moncure D., a militant liberal, 112.
Cope, Prof. Henry, 144.
Copernican world-conception, 110.
Corner-stone of Christianity, 108.
Corollaries of principle, 20.
Cortex, the, a storehouse of memories, 39; and consciousness, 112.
Cortez, 148.
Cosmology, art, 27.

Cosmos, consistency of the, 4; order and ethics in the, 119; omnipresent God in, 151.
Cosmopolitanism, 125.
Coxe, Eckley B., 112.
Crane, Rev. Frank, 94.
Creation story, Babylonian, 122; Harpax and Oneiros, 156.
Creeds, and instincts, 26; faith and, 112.
Crisis in Great Britain, 112.
Crispi, Francesco, 112.
Criterion, of philosophy, 26; of ethics, 112.
Criticism of Kant, 33.
Critique, scientific, and dogma, 52f.
Critique of pure reason, Kant's, 33.
Cross, the, summaries of articles on, 112-113.
CROWN OF THORNS, THE, 89, 113.
Crucifix, the, animal sacrifice and, 113.
Cuba, 113.
Culture, ethical, 120.
Cuneiform tablets, 122, 132.
Cur deus homo, 108.
Curtiss, Prof. Samuel Ives, 163.
Custom House, 113.
Cyrus, and Mazdaism, 149; called the messiah, 187.

Dance of death, 114.
Danger, hypnotism, 134.
Darrow, Clarence, 118.
Darwin, Carneri's Darwinism, 104; centennial, 113.
DAWN OF A NEW RELIGIOUS ERA AND OTHER ESSAYS, 52.
Death, existence after, 21; summaries of articles on, 113-114.
Decadence, senile, 147.
Deeds, good and evil, 99.
Defects, in psychology, 13; in philosophy, 25.
Definition, differences in, 153; of religion and science, 165.
Deity, Samson, a solar, 59; Brahman idea of, 76; names of days, 138.
Deluge legends, 115, 122.
Demonology, mediæval and modern, 57 ff; summaries of articles on, 115.
De Morgan, M. J., 177.
De novo, scientific thought, 9.
DE RERUM NATURA, poem on the world problem, 83, 113.
Descartes, 135.
Design in nature, 115.
Destiny, 186.
Determinism, 115.
Deussen, Dr. Paul, 36.
Devil, prehistoric and modern, 57, 115-116-117.
Dewey, Prof. John W., 136.
Dhammapada, the, 103.
DHARMA, THE, 68.
Dharmapala, 116.
Differentiation, 18.
Dilettantism, 116.
Dimensions, spacial, 42, 176.
Dionysus, 130.
Diplomacy, 176.
Disasters, 9.
Disciple of Nietsche, 135.
Discoveries, effect of, 116.
Discussion, on ethics, 119; on mathematics, 41.
Disease, of politics, 116; of philosophy, 147; of memory, 169.
Dispersion, the, 139, 180.

Dissolution and memory, 146.
Destructive, criticism, 115.
Diversions, mathematical, 124.
Divination, Oriental, 99.
Dixon, Edward, 145.
Dogmas, and error, 26-27; Christian spirit opposed to, 51; obsolete, 108; review on, 116; of Christian resurrection, 168; of the Trinity, 182.
Dogs, crucifixion of, in ancient Rome, 113.
Dolls, Japanese festival of, 116.
Doomsday, 118.
Double symbol, 116; personality, 117; unity, 150.
Dreams, 117.
Droeshout, 173.
Druids, 178.
Dualism, 150, 159.
Du Bois-Reymond, 49.
Duty, 27.

Eagle, the double, 116.
Easter, 117.
Eberlein, Gustav H., 128.
Eckhart, 102.
Economy of thought, 4, 5.
Editorial articles, summaries of, 93-187.
Edmunds, A. J., 101.
Education, and guidance, 47; and mathematics, 145; music in, 152.
EDWARD'S DREAM, 66.
Efflorescence, the highest mental, 13.
Ego, the, nature of, 43; summaries of articles on, 117; Des Cartes and, 135.
Egypt, conceptions of death and immortality in ancient, 113, 118, 136; stone worship in, 170.
Eine Kleine Hütte, 140.
Election, the McKinley, 118.
Electricity, animal, 118.
Element, in philosophy, the mysterious, 35; in Christianity, the pagan, 109, 157.
Elgin, Lord, 93.
Emblems, prehistoric, 124.
Emotionalism, Nietsche's, 135.
Energy, the objectivity of events, 5; mind not a storage of, 148; spelled with capital E, 171; is the soul an, 175.
England, liberty-loving, 137.
Enlightenment, religion of, 102.
Enmeduranki, 186.
Entheism, 54.
Epics, solar, 60; of China, 80; Babylonian, 126.
Epictetus, 108.
Epigenesis, 49.
Epigrams of Goethe, 129.
Equipment, Spanish war, 176.
Equivocation in dogma, 52.
Eros, 118.
EROS AND PSYCHE, 89.
Error, 26; of Kant, 33; vainglorious prophets of, 46; in freethought, 124; consoled, 112; of identifying soul and ego, 117.
Eschatology of Christian art, 118.
Esperanto, 118.
Essence of the Dharma, 119.
Eternity, a hymn on, 119; and infinitude, 136.
Ethics, basis of, 45; Chinese maxims and, 85; summaries of articles on, 119-120; and formal thought, 124; of Kant, H. Spencer on, the, 140; science and, 171.

Ethical Culture, Chicago Society of, 44, 54; Confucian ideals of, 138.
ETHICAL PROBLEM, THE, 44.
Ethnology of the word God, 54.
Ethos Anthropoi Daimon, motto of *the Open Court*, 120.
Eucharists, pre-Christian, 124.
Eucken, Prof. Rudolph, 102.
Euclid, 43.
European opinions on religious parliaments, 167.
Eusebius, 102.
EVANGELIUM BUDDHAS, DAS, 69.
Events, to-day's, 120.
Evil, idea of, in antiquity, 57; in early Christianity, 120; for evil, render not, 168.
Evolution, of scientific thought, 10; of truth, 20-21; and moral triumph, 49; summaries of articles on, 120-121.
Exile of the Jews, 180.
Existence, two aspects of, 38.
Expansion, summaries of articles on, 121.
Experience, principles derived from, 31; *the Primer of Philosophy*, 121; and objective existence, 150; motion, 176.
Explanation, by principle, 19.
Exposition, St. Louis, 94.
Expository Times, 163.
Extension, Religious Parliament, 167.

Fables, Chinese, 106, 121.
Facts, established by science, 16; a religion based on, 165.
Factors of scientific truth, 3.
Faculty, intellectual, 148.
Fagging in mediæval universities, 132.
Fairy tale, sweetest Greek, 90; element in the Bible, 121; summaries of articles on, 121-122; in religion, 166.
Faith, and doubt, 122; Goethe's, 129; Haeckel's, 131.
Fallacies, of the peacemakers, 159; of the agnostic position, 172.
False estimate of capabilities, 182.
Fate, distinguished from necessity, 154; of Zeus, 163.
Father Hennepin, 91.
Fatherland, the, special articles on Germany, 122.
Faust, Goethe's, significance of, 129.
Fawcett, Edward Douglass, 169.
Fechner, Gustav Theodor, 44, 123, 175.
Feeling, a product of organization, 18ff; summaries of articles on the origin and nature of, 123.
Festivals, Chinese, 86; of dolls in Japan, 116; of the Resurrection, 169.
Field, H. M., 94.
Filial piety in China, 123.
Filipino question, 123.
First steps, children's, 47, 123.
Flag, hymn, 123; the American, 125.
Folklore, the devil in mediæval, 58; in poetry, 122; *Sampietro*, a tale of Chinese, 171.
Food, sacramental, 123.
Force, and causation, 124; in relation to gravity, 145.
Forerunner, the, of sensation, 19.
Form, and the formal sciences, 3, 41; and philosophy, 5; and immortality,

21; and formal thought, 29, 30, 124.
Forms-in-themselves, 11.
Formula, a generalized fact, 2, 4; a Buddhist, 181.
FOUNDATIONS OF MATHEMATICS, THE, 40.
Foundations of mathematics, philosophical, 145.
Fourth gospel, the, 129.
Frank, Dr. Karl, 132.
Franklin squares, 124, 145.
Frauds, in spiritualism, 146; as the Christ, 106.
Freedom, of will, 12; immortality, God, and, 127.
Freethought, and the Bible, 100; heroes of, 124.
Friar, the, a song, 124.
French, Daniel C., 115.
FRIEDRICH SCHILLER, 67.
Friendship, international, 137.
Fulfilment, science comes as the, 124.
FUNDAMENTAL PROBLEMS, 29.
Future, the, philosophy of, 8; of Christianity, 64; religion of, 166, 167.
Fylfot, 124.
Galilei, Galileo, 125.
Gandhi, R., 107.
Garbe, Prof. Richard, 99.
Gauss, 41.
Gentile, the, in early Christianity, 139.
German, classical period, 6; topics, summaries of articles on, 125-126; mystics quoted, 153.
Gerhard, a Swedenborgian, 126.
Genius, of founders of Chinese civilization, 77; of death, 114; and playful instruction, 125.
Geoffrey, C. P., pseudonym of Dr. Carus, 180.
Geometry, philosophy of, 40; foundations of, 125.
Geomancer's compass, 79.
Ghosts, summaries of articles on, 126.
Ghost crab, the, 99.
Gifts, Christmas, 109.
Gilgamesh and Eabani, 126.
Gill, W. J., 150.
Gissac, F. de, 126.
Gladstone, Hon. W. E., 94.
Gnosticism, pre-Christian, 64, 108, 126, 127, 139.
Gobineau, Count, 127.
God, idea of, purified, 28; soul of the universe, 40; incarnate in man, 49; of Buddhism, 76; animal conception of, 97; oriental personal, 98; speaks in experience, 100; summaries of articles on, 127ff; as omnipresent order, 151.
GOD, AN ENQUIRY INTO THE NATURE OF MAN'S HIGHEST IDEALS AND A SOLUTION OF THE PROBLEM FROM THE STANDPOINT OF SCIENCE, 55.
God-ideal, Kampmeier's, 180.
God of Iron, the, a hymn, 128.
Gods of Japan, jolly, 138.
GODWARD, 88.
Godward, a hymn, 128.
Goethe, 6, 58, 68, 109, 150, 172; summaries of articles on, 128-129.
GOETHE AND SCHILLER'S XENIONS, 66-67.
Golgotha, 113.
Golden age and the Christ-ideal, 107.

Good and evil, problem of, 129.
Gospel of cheer, 181.
GOSPEL OF BUDDHA, 69.
Gospels, historical nucleus of Christian, 108; Christian and Buddhist, 129; cause of their success, 139.
Grasshopper, 130.
Grassmann, Prof., 41.
Gravitation, Le Sage's theory of, 145.
Greed, Chinese dunning devil of, 117.
Greek, mysteries, religion, mythology and art, 130; sculptors in India, 77.
Greeley, Frederick, 118.
Grief at unbelief, 130.
Gros, M. Johannes, 164.
Gunkel vs. Delitsch, 131.
Gunning, Prof. W. D., 131.
Gutzlaff, Charles, 102.

Haas, Rev. Hans, 109.
Hades, 114, 118.
Haeckel, Ernst, Prof., 127, 131, 150.
Hallucinations, 38, 117.
Hamlet, the Hindu, 131.
Hammurabi, 131.
Harmony of the spheres, 132.
Harnack, Adolf, 132, 166.
Harper, Pres. William R., 132.
Hard times, 131, 146.
Hastings, Rev. James, 56.
Haweis, Rev., 168.
Haziness, 23, 110.
Hazing, 132.
Healing, by conjuration, in ancient Babylon, 132.
Hébert, Marcel, 163.
Hedonism, 92, 95, 133, 140, 176.
Hegeler, Edward C., 161.
Hegeler, Gisela, 133.
Hegeler, Mrs. E. C., 133.
Henism, 133, 149.
Heracles, 60.
Heraclitus, 120, 133.
Herder, Prof., 6.
Heredity, spiritual, 43, 133.
Heresy, 132, 152, 167.
Hermes, 179.
Hering, Prof. Ewald, 18, 146.
Herodotus, 105.
Heroes of freethought, 124.
Hewavitarne, 133.
Hieroglyphs, 170.
Higher criticism, 168, 180.
Hinduism and Theosophy, 134.
Historical movements, 26.
HISTORY OF THE DEVIL, THE, 57.
Hobbes, 47.
Hobgoblin, 149.
Höffding, Prof. H., 44, 45.
Hokusai, 134.
Holland, F. M., 44, 45.
Holmes, C. J., 134.
Holtzmann, Heinrich Julius, 134.
Holy, edict, Chinese, 134; fire, 187; Ghost, 174, 182; office, the, 125.
Holyoake, G. L., 134.
Homeopathy, 143.
HOMILIES OF SCIENCE, 50.
Hopkins, Prof. E. Washburn, 102.
Horns and hoofs, 58.
Horses, strike of the, 178.
Human soul, the, 175.
Humanity, higher, 133.
Hume, 11.
Humor, and philosophy, 66; Chinese, 86.
Humorist, a, 161.
Hunger after righteousness, 134.
Huxley, 119, 134.

Hymns, 88, 101, 123, 136, 166.
Hypnotism, 38, 134.
Hypocritical allegiance to dogma, 110.

Iconoclasm, 135.
Icons, 170.
IDEA OF GOD, THE, 54.
Idea-worshipper, 135.
Idealism, Berkeley's, 99; in modern philosophy, 135.
Ideas, living, 19; preservation of, 31; good and evil as religious, 129; summaries of articles on, 134.
Identity, of self, 117; in change, 135.
Idol, the Bible an, 100.
Idolatry of dogmatists, 135.
Ignis fatuus of circle squarers, 182.
Ignorance, 94, 135.
Igorot, the, 135.
Illiberal, the, 142.
Illusions, of Hedonism, 45; of religion, 110.
Ilo, 118.
Image worship, 135.
Immanent, God is, 151.
Immorality, philosophic principle of, 135; Nietsche on, 155.
Immortality, instinctive, 21; racial, 37; not fiction, 43; Buddhist, 75; Goethe on, 129; summaries of articles on, 136; science and, 172.
Immutable, 168.
Impetus, the individual an, 136.
Imperialism in America, 121.
"In Vain," 181.
Independence, creed of science, 56.
Indonesian legend, 136.
Indians, N. A., 112.
Individualism, 46.
Infinite, the, 136.
Ingersoll, R. G., 93.
Injunction, Plato's, 41.
Inquisition, the, 57, 136.
Inscription, Mesha's, 146; Siloam, 174.
Instruction, ethical, 119-120; playful, 137.
Intellectual surd, the, 35.
Intelligence, consciousness and, 39.
International, stearing 96; friendship, 125, 137; pasigraphy, 158.
Intrinsic necessity, 13.
Investigation, scientific, and common sense, 2, 4.
Ireland, Archbishop, 95, 170.
Irreligion, 156.
"Is," the, and the "ought," 137.
Islam, 151.
Ishtar's Descent to Hell, 98, 122.
"It thinks," 137.

James, Prof. William, 137, 148, 161, 162.
Janes, Dr. Lewis G., 94.
Japan, art, 97; dynasty wars, 99; Buddhism, 102; summaries of articles on, 138-139.
Java, legend of Jesus, 136.
Jenkins, Richard, 138.
Jesuits, the, 169.
Jesus Christ, the pleroma, 63; pagan-Christian, 109; cross of, 113; personality, 139.
Jew, the, in early Christianity, 109; dispersion of, 139, 180.
Jodl, Prof. Friedrich, 36, 44, 45, 139, 166.
Johnston, Charles, 139.
Joliet, visit to, 96, 139.
Joseph, story of, 122.

Joshua, 178.
Jubilate, 139.
Judaism, 64.
Judson, H. D., 140.
Julian, the apostate, 108.
Justice, criticism of Spencer's book on, 140.

Kabala, 126.
Kamakura, 101, 173.
Kamo No Chomei, 140.
Kan Ying P'ien, 140.
K'ang-hi, 134.
Kant, Immanuel, and Hume, 11; prophet of form, 22; his philosophy, 32; ethics, 33; and Spencer, 120, 176; duty, 133; evolution, 140; summaries of articles on, 140; his terms confused, 176.
KANT AND SPENCER, 33.
KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSIC, 32.
KARMA, 73.
Karma, Tolstoy's translation of, 74; law of, and monism, 103; in song and story, 140.
Kelvin, Lord, William Thomson, 140.
Key to world problems, 24, 169.
Kheiralla, I. G., 98.
King Death, 114.
Kipling, Rudyard, 76.
Kirchoff, Prof. G. R., 104, 140.
Knowledge, 141.
Koerner, Gustav, 141.
Kopetsky, Olga, 92.
Kudurrus, Babylonian, 178.

Labarum, 106.
Labor, curse or dignity of? 141; the Pope's encyclical on, 162.
Language, international, 137, 157.
Lane, Charles Alva, 87.
Lanman, Prof., 101.
Lao-Tze, a great moral teacher, 81; maxims of, 132; summaries of articles on, 141.
LAO-TZE'S TAO-TEH KING, 81.
Larkin, 174.
Latin literature, 87.
Laubadière, 105.
Laufer, 114.
Laughing, 141.
Laws, of nature, 12; of ethics, 119; moral, 141.
Lay church, a, 141, 142.
Leaders, Russo-Japanese, 138.
Legend, religious, 89; Indian, 91; deluge, 115; resurrection, 118, 168; homeopathy, 143; Indonesian, 136; creation, 156.
Leo XIII, Pope, 162.
Lessing, 5.
Lethargy, 142.
Letter, and spirit, 27; Greek π, 156.
Lewins, Dr. R., 44, 45, 127.
Liars, 143.
Liberal religion and thought, 142.
Liberty and nationalism, 142.
Lie, the useful, 162.
Life After Death, Fechner's, 44.
Life, the struggle for, 142, 175.
Lincoln, Abraham, centennial, 113.
Literary discussion, ethics of, 143.
Literature, Chinese, 85, 106; "storm and stress," 109.
Littre's, 143, 162.
Living the truth, 143.
Llano, Antonio, 120.
Lobatschevsky, 41, 178.
Logic, nothingness and zero in, 186.

"Logos, the," 24, 148.
London, Parsees of, 148.
Lonely thinker, a, 182.
Loof-Haeckel, 131.
Looking forward, 143.
Lord's prayer, 143; Lord's sacrament, 126.
Lore, Christian legend, 61.
Lost Manuscript, Freytag's novel, 143.
Lot's wife, 122, 178.
Louisiana Purchase Exposition, at St. Louis, 111.
Love, and immortality, 115; Demeter's glorification of, 132; of truth, religion and, 167.
Low, Canon George, 127, 143, 168.
Loyson, Père Hyacinthe, 128.

Mach, Prof. Ernst, 5, 36, 144.
Maddock, John, 44, 45.
Magi, 187.
Magic, Evans' *Old and New*, 144; squares, mathematical, 144.
Maha-Bodhi, society, 101; Journal, 103.
Mahayana, 144.
Maitreya, Ananda, 96, 103, 144.
Malay, 119.
Man, a worker and a thinker, 25; oneness of nature and, 144.
Manichaeism, 149.
Manila, 137.
Manitou, Yahveh and, 185.
Marcus Aurelius, 108.
Marduk, 122.
Mariolotry, 183.
Marlowe, 116.
Marriage, 144.
Martin, Rev. Alfred, 167.
Master of Akka, the, 98.
Materialism, errors of, 145; monism and, 150.
Mathematics, philosophical basis of, 41; God of, 42; diversions and magic squares, 124, 144, 145; the old and the new, 156.
Matriarchy, 122.
Matter, an empty word, 5; and gravity, 145.
Maxims, Chinese, 85.
Mayors of Illinois, two, 120.
Mazdaism, 145, 149, 186.
Mazzebas, 178.
McCrie, George M., 168, 172, 175.
McGregor, Allan, 103.
McKinley, William, 144.
McVeagh, Franklin, 118.
Middle ages, spirit of, 9.
Milieu, religious, 89.
Mill, John Stuart, 154.
Mills, Prof. L. H., 148.
Mind, noetic operations of, 25; power of, and Christian Science, 107; is God a, 127; reading in the nursery, 149; summaries of articles on, 148-149.
Minot, Prof. Charles S., 111, 149.
Minton, Rev. H. C., 128.
Miracles and witchcraft, 185.
Missions, Christian, 107, 109.
Missionaries, Christian and pagan, 72, 149.
Mithras, 108, 145, 149.
Mivart, Prof. George, 121.
Mecca, 103.
Mechanical philosophy, 150, 154.
Medals, 173.
Medhurst, 146.
Medium, an ex-, 146.

Medici, Dr. Charles de, 146, 182.
Mediæval Christian literature, 102.
Medulla Oblongata, 177.
Meliorism, 9.
Memory, definition, 16; nerve activity, 18; soul-builder, 19; organized substance, 146; mechanical, the phonograph, 161; Ribot, 169.
Memorial customs in Japan, 138.
Mental, biochemical, phenomena, 164.
Mene tekel, 146.
Mer-monkey, the, 146.
Mesha, 146.
Message, of Buddhism to Christianity, 102; of Monism to the world, 151.
Metabolism, 16, 21.
Metaphysical, questions, 10-11, 34; "x" in cognition, 110, 147.
Metaphysics, the surd of, 35; purged, 36; Buddhist, 95; a vicious habit in, 147; Von Gizycki's statement, 165.
Metchnikoff, Elie, 147.
Method, 2, 3.
Methology, 7.
Mexico, 148.
Moderation, Chinese sermon on, 111.
Modesty of agnosticism, 94.
Moltke, *Trostgedanken,* 149.
Monastic orders, 169.
Money, clean, 109.
Monier-Williams, Sir Monier, 102.
MONISM AND MELIORISM, 29.
Monism, a unitary world-conception, 4, 93; criticized by Minot, 111; its definition of feeling, 123; Goethe's, 129; Haeckel's, 131; hedonism and, 133; message of, 147; actualization of, 149; summaries of articles on, 149-151; no dilemma in, 150.
Monist, the, 39, 44, 65, 151.
Monk, China's dunning devil, 117.
Monogamy and free love, 50, 151.
Monotheism, 145, 180.
Monroe Doctrine, 151.
Montgomery, Dr. James Alan, 171.
Monuments, to death, 115; prayers on, 136; Moabite stone, 146; summaries of articles on, 151.
Moore, George, disciple of Nietsche, 135.
Morality, the letter and the spirit, 27; pursuit of pleasure not, 45; Chinese, 80; test of, 92; Goldwin Smith, 151; moral ought, 151; and nature, 154; Von Gizycki's statement, 165.
Moribund, Buddhism not, 102.
Morning Glory, the, 151.
Mote, the, and the beam, 151.
Mother, a, 48.
Motion, and feeling, 23; in infinite directions, 42; nothing in physical life but, 152; motion-experiences, 176.
Motto, Dr. Carus', 30; *the Open Court,* 120.
Motor-organisms, 16.
Moxom, Dr., 129.
Mozart, 6.
Murato Tanryo, 141.
Music, summaries of articles on, 152.
Must, the, 157.
Mud-puddles and mysticism, 23.
Mueller, Prof. F. Max, 36, 121, 152, 170, 186 (see also Müller).
Muhammad, 151.
Multiplication table, 168.
Multitude, the, 26.
Münsterberg, Prof. Hugo, 125.

Myazda, 126.
Mystery, of mysteries, the, 56; plays, Greek, 130.
Mysterious beetle, the, 152.
Mystic, traditions in religion, 61; marriage in art, 61-62; number π, 156.
Mysticism, and pragmatism, 8; attractive, 23; and the *a priori*, 41; sentiment in, 65; dangerous, 152.
Mystifications, unexplained, 153.
Myth, and history, 60, 134; in Egypt and Chaldea, 121.
Mythology of Buddhism, 102.

Names, days and deities, 138; Christian, Christianity, 153.
Napoleon, 153, 172.
Nara Buddha, 101.
Naram-sin's stele, 153.
Nativity, the, 153.
Nature, all, living, 21; Goethe's philosophy of, 129; oneness of man and, 144; of mind, 148; alive? 154.
NATURE OF THE STATE, THE, 46.
Natural, laws and causes, 104; science and ethics, 119; selection of soul-atoms, 142.
Naval Academy, U. S., 154.
Nazarenes, 89.
Neanderthal man, the, 49.
Necessity, basis and scope of, 154; C. S. Peirce on, 159.
Need of philosophy, 161.
Nelson, Murry, 118.
Nero, 107.
Nervous system, the, purpose, 16; consciousness, 38; vertebrates, 154; articulates, 155.
Nescience, agnosticism, 1; philosophy of, 34; God of, 55.
Nestorious, 155.
New Testament, Eucharist, 124; German critic of, 134; authorities, 139.
New wine, 155.
New Year's Eve, meditations, 99; history of, 155.
Newman, Cardinal, 57.
Newport, David, 93.
Newton, Isaac, 172.
Newspaper, the ideal, 155.
Ney, Elisabet, 155, 171.
Niagara Falls, legend of, 91.
Nietsche, Frederick, 135, 155.
Niké Apteros, 93.
Nile, the, 158.
Nilsson, 144.
Nineteenth Century, club, New York, 107; demonology in the, 115.
NIRVANA, 75.
Nirvana, and Karma, 140; Buddhist psychology, 155.
Nobel, Dr. Alfred B., 155.
Noetic, 25.
Noiré, Ludwig, 149.
Nomenclature, 32, 160.
Nomotheism, 56, 138.
Norms, 24.
North China Herald, press notice, 82.
Norway, 155.
Nothingness, in logic, 186.
Notions, Chinese, 77.
Notovitch, Nicolas, 137.
Number π in Christian prophecy, 156.
Nun, a pagan, 158.
Nursery, the, mind-reading in, 149.
Obelisks, 178.
Obituary, Wilhelm Busch, 103; Eck

ley B. Coxe, 112; F. de Gissac, 127; W. D. Gunning, 131; Mrs. E. C. Hegeler, 133; Gisela Hegeler, 133; Lord Kelvin, 140, 181; Gustav Koerner, 141; William B. McKinley, 144; Elisabet Ney, 155; Otto Pfleiderer, 160; Major Powell, 162; George John Romanes, 170.
Objective, the, domain of, 14; criterion of ethics, 112.
Obscene, phallic worship not, 105.
Occultism, Chinese, 79, 106; in mathematics, 145; and the meaning of quality, 164.
Old philosophies, 1.
Old Testament, 98, 122, 149.
Old and new, 145, 156.
Olympian brides, 156.
Omar Khayyam, 172.
Omnipresences, laws of nature, 24; order as God, 151.
Omniscient, if we were, 12.
One-eyed persons, spacial sense of, 176.
Oneiros and Harpax, 156.
Oneness, of man and nature, 144; of the phenomenal and the noumenal, 160.
Ontology, 7, 156.
Open Court, The, 29, 30, 56, 95, 99, 107, 112, 121, 127, 131, 166, 177, 180.
Open-door policy, 105.
Order, God as omnipresent, 151.
Organization and feeling, 38.
Orient the, world religions of, 98. 173; art in, 177.
Origin, of Christianity, 109; of mind, 149; of thought-forms, 181.
Originality, itch for, 30.
Ornament, evolution of, 121, 157.
Orphic, songs, 130; mosaic, 157.
Orthodoxy, the new, 52, 99; the emperor's, 118.
Osiris, 111.
Ostwald, Prof., 157.
"Ought," the, and the "is," 137, 157.
OUR CHILDREN, 47.
OUR NEED OF PHILOSOPHY, 31.

Paganism, anticipated Christianity, 64; summaries of articles on, 157-158; of northern Europe, 166.
Pain, 39, 158, 161.
Painting, 27.
P'a-lek, 158.
Pali, 101.
Pan-biotism, -logism, -psychism, 158.
Pan-malaya, 160.
Parable, 158.
Parallelism, in psychology, 14; in reality, 15.
Parallels, pre-Christian, 126, 143.
Parenthood, 158.
Parliament of religions, 31, 69, 100.
Parousia, 130.
Parsees, 148.
Parthenon, the, 93.
Particularity, 41.
Parties in philosophy, politics and religion, 160-161.
Pasigraphy, 137, 158.
Pasteur, 147.
Pathology, of Christ pretenders, 106; of the egoless man, 117.
Patriotism, 158.
Paul of Tarsus, 89.
Peace, summaries of articles on, 158-159.
Pearson, Prof., 159.

Pechvogel, John, 159.
Peirce, Charles S., 154, 159.
Peking, 78.
Pelasgians, the, 93.
Peripheral soul-life, 175.
Persian dualism, 159.
Personal equation, and pragmatists, 8; philosophy of the, 161, 163.
Personality, double, 38; human, 43; continues after death, 123; of God, 127, 159; of Jesus, 139.
Persons, natural and artificial, 160.
Pessimist, Chandra, the, 104; Schopenhauer, 171.
Petrarch, 160.
Phagocytes, 148.
Phallic worship, 105.
Phenomena and noumena, 160.
Pfleiderer, Dr. Otto, 160.
Philippines, the, 95, 105, 135, 160.
Philo, 24.
Philology, and monism, 149; and artificial languages, 160.
PHILOSOPHICAL PAMPHLETS THREE, 31, 182.
Philosophy, objective, 1; scope of, 7; of form and the nature of God, 11; of Buddhism, 102; Chinese, 106; in Japan, 138; mechanical, 154; parties, 160; summaries of articles on, 161-162.
Philosopher, a, not one-sided, 25.
PHILOSOPHY AS A SCIENCE, 1 et. seq.
PHILOSOPHY OF THE TOOL, 31.
PHILOSOPHER'S MARTYRDOM, THE, 92.
Philosophische Monatshefte, 87.
Phœnicians, 178.
Phonograph, 161.
Phosphorescence, 118.
Pictures, Buddha, 101; Nirvana, 155.
Piety, filial, 105.
Pithecanthropus, the, 161.
Plants, soul-life in animals and, 175.
Plato, 24, 41, 132, 161.
Pleasure, 39, 158, 161.
Pleiades, the, 173.
PLEROMA, THE, 63.
Pleroma, the, a fulfilment, 63; Christianity as, 108.
Pneuma, 183.
Poems, and the world conception, 27; Assyrian, 97; philosophical, 113, 129.
Poetry, Buddhist, 68, 103, 125; Chinese, 85; philosophical, 87.
Politics, McKinley-Bryan, 161; parties in philosophy, 160.
Polychrome Bible, the, 161.
Polytheism, Goethe's, 129.
Pompeian fresco, a, 122.
Pons, the, 104.
Pope, the, Leo XIII, 162; Sixtus IV, 174.
PORTFOLIO OF BUDDHIST ART, HISTORICAL AND MODERN, 73.
Positivism, Comte's, 93; Berkeley's, 99; the new, 120; Littre's, 143; from metaphysicism to, 147; vs. gnosticism, 162.
Possible, is religious truth? 167.
Postal service, 162, 179.
Potentialities, of form, 24; of things, 162.
Potiphar's wife, 122.
Potonié, Dr. H., 181.
Powell, Major, 162.
Pragmatism, 8, 137, 162, 163.

Pragmatology, and the science of conduct, 8.
Prajnaparamita, 163.
Prang, Louis, 163.
Prayer, the Lord's, 143.
Pre-Christian Christians, 108.
Pre-existence, 163.
Preliminary statement, a, 29.
Pre-scientific, soul-conceptions, 175.
Presbyterian, a, 163.
Present age, 27.
Press, the scientific, 116.
Pretenders, Christ, 106.
Priestly code, 186.
PRIMER OF PHILOSOPHY, 31.
Primitive, religion, 90; man, 163.
Priority, society or the individual, 46; the chicken or the egg, 105.
Principle, the, of the soul, 19; of the formal sciences, 31; of radical conservatism, 26; of cosmic order, 55; of ethics, 119; of monism, 149.
Pro Domo, 163.
Problems, wrongly formulated, 10; central, of religions, 43; of evil, 57-58; Chinese, 105; each solution creates new, 135; one principle for all, in monism, 150; social, 174; of three-dimensional space, 170; of modern theology, 180.
Professors in German universities, 125.
Profundity, apparent, 23.
Progress, test of, 20, 179; religion of, 163, 166; of religion, 167; side-switches of, 182.
Prometheus and Zeus, 163.
Propagation, sex, 37.
Prophecy, Virgil's fourth eclogue, 107; number π in Christian, 156.
Prophets, Goethe, 6; Kant, 22; Schiller, 6, 36, 171.
Prosody, classical, 67.
Prospect of religion, 167; retrospect and, 169.
Prosperity, 178.
Proto-Semitism, 163.
Prototypes, pagan and Christian, 60, 61, 114.
Prudentius, 114, 154.
Prussia, liberty of conscience in, 142.
Psyche, the, 17-18.
Psychical phenomena, 13, 16, 37.
Psychical Research, Society of, 175.
Psychologists and the ego, 117.
Psychology, importance of, 12 ff; experimental, 37, 40; Buddhist, 74-75, 100; summaries of articles on, 164; Ribot's, 169.
Psycho-physics, questions of, 144, 164.
Public schools, ethics in, 119.
Pulpit, the, Christian, 50; agnosticism in, 94; a composer in, 110.
Pure forms in mathematics, 145.
Puritan spirit, 61.
Purpose, author's main, 10; unity of, 28.

Quality, 6-7, 164.
Quatrain, Goethe's, 58.
Queen of Sheba, 164.
Quintessence, mental, 43.

Rabbi Hirsch, 40.
Railroad strike, a, 164.
Rainbows, 164.
Rationalism in the nursery, 164.
Ratzel, 164.
Reaction against materialism, 45.
Reality, two aspects of, 14; of the

devil, 59; mind and, 165.
Realization of truth, 20.
Reason, 11, 165.
Reason and Virtue, Canon of, 141.
Reasons are simultaneous, 12.
Recognition, process of, 19.
Recollection, loss of, 117.
Recondite sources, 80.
Records, 174.
Reeves, 127.
Reflex motions, 165.
Reformation, the, 57, 137, 184.
Reliability of science, 1.
Religion, its rival, 25; comparative study of, 26; of science and Buddhism, 102, 103; in China, 105; in art, 114; in fairy tales, 122; greatest non-Christian, 165; and monism, 149, 150; summaries of articles on, 165-166; rational inquiry into, 166.
RELIGION OF SCIENCE, THE, 53.
Religious parliament, 52, 165, 167.
Religious problems, 31; and psychology, 39; the grandest of all, 44, 167.
Representation, by feelings, 39; of death, 115; without taxation, 168.
Resignation, 166.
Response and retribution, 140.
Responsibility and free will, 39, 124; of God, 128.
Retrospect and prospect, 169.
Resurgam, 168.
Resurrection, Egyptian terminology for, 111; summaries of articles on, 168-169; a hyperhistorical fact, 168.
Revelations, of an ex-medium, 146; New Testament xii, xix, 157; in
Reviews of *Soul of Man,* 175.
Revival of Buddhism, 102.
Revolution, the right to, 46, 169; the state based upon, 177.
science, 169; of science, religious, 171.
Rhymes, 65.
Ribot, Th., 146, 169.
Riches, mental, 19.
Riddle of the universe, 10, 169.
Riemann, 41.
Riggs, James, D. D., 168.
Righteousness, hunger after, 50, 134.
RISE OF MAN, THE, 49.
Rituals, cruel, 91; change, 135.
Rival of Christianity, 149.
Robertson, John M., 157.
Roman church, St. Catharine, 61; Jesuit, 169.
Romance of childhood, 95.
Romanes, Prof. George John, 52, 121, 170.
Rome and science, 170.
Rosary, 143.
Rosetta Stone, 170.
Rosmini, 170.
Ross, W. Stewart, 132.
Rousseau, 47.
Royer, Clemence, 120.
Russell, F. C., 150, 178.
Russian Icons, 170.
Russo-Japanese war, 178.

SACRED TUNES FOR THE CONSECRATION OF LIFE, 88.
Saints, Augustine, 102; Anselm, 108; Catharine, 61; Joseph, 174; Paul, 108, 118, 139, 175.
Salter, William M., 44-45, 118.
Salutatory, summary of *Open Court* principles, 170.
Samaritans, 171.

Sameness, principle of, 19.
Sampietro's Mother, 75, 171.
Sampson, 59, 171.
Sanskrit, 121.
Santa Claus, 47, 171.
Sarcophagi, 90.
Satire, Goethe's, 36; on agnosticism, 92.
Saviour, equivalents for the word, 107; pre-Christian, 157; birth of a, 181.
Scavengers, body, 147, 148.
Science, present age of, 2 ff; of sciences, 35; God of, 55; immortality and, 136; religion of, 166; summaries of articles on, 171-172.
SCIENCE A RELIGIOUS REVELATION, 31.
Scheffler, Johannes, 65, 171. (Angelus Silesius.)
Schiller, Friedrich, a prophet, 6, 36; philosopher, 67; verses, 137; dramatist, 171.
Schilling, George, 118.
Schleiermacher, 165.
Schneider, Sasha, 165.
Scholaromania, 171.
Schopenhauer, 171.
School, 171.
Scott, F. H., 118.
Scotus Erigena, 102.
Script, Chinese, 106.
Scriptures, of Buddhism, 69, 103; canonical, 89, 156.
Sculpture, Greek-Buddhist, 130, 184.
Seal of Christ, 172.
Seances, 146.
Secret societies, Jesuit, Mussulman, 170.
Secularism, 134, 172.
Self, Max Mueller's theory of, 152; meaning of, 172.
Self-discipline and Christian Science, 107.
Self-resignation, Christian and Buddhist, 172.
Semites, 93.
Seneca, 108.
Senile decadence, 147.
Sensation, Mach's terminology, 144; and memory, 146, 172.
Senses, the psychical and physiological, 17; limitation of, 172.
Sentiency, phenomena of, 14; how developed, 19.
Sentiment, in religion, 25-26; pre-Christian, in China, 82; Buddhist Christian, 107.
Sermons, by a man who believes in science, 50.
Seth, 97.
Seven, Jolly Gods of Japan, 138; sacred number, 173.
Sex, ethics, 50, 173; theory of, 37.
Seydel, 129.
Seymour, Rev. W. W., 113.
Shakespeare, 173.
Shaksper, William, 173.
Shaku, Rt. Rev. Soyen, 75, 129, 173.
Shankara, 100.
Shaw, George W., 60.
Sheol, 98.
Shimonoseki, 99.
Shipman, Paul R., 94.
Signets, 173.
Significance, of music, 152; of naming things, 173.
Silent, death is, 115.
Siloam, 174.
Simians, 174.

Simon Magus, 126, 139.
Simplicity, 22, 23.
Sin, against the Holy Ghost, 174.
Sinologists, 80.
Sixth sense, 174.
Skeleton, the, representative of death, 114, 174.
Sketch (see foreword).
Smith, Goldwin, 174.
Smith, Rev. Oliver H. P., 123, 124, 174.
Socialism, 96, 174.
Society, or the individual? 46.
Society of Psychical Research, 175.
Socrates, 174.
Sokal, Edward, 169.
Solar, heroes, 60; symbol, 125.
Solipsism, 151.
Solstitial temples, 174.
Somnambulism, 142.
Sonata, life a, 152.
Songs, 27, 109, 152.
Soul, form, 11; origin and nature of, 37, 43; double, 117; Goethe, 129; immortality, 136; summaries of articles on, 175-176.
SOUL OF MAN, THE, 37.
Source, of activity, 21; of gospels, 129.
South Africa, 112.
Space, pure, mathematical, physiological, 41; summaries of articles on, 176.
Spanish War, 176.
Speculation, idle, 78.
Spencerism, 94.
Spencer, Herbert, on progress, 20; Kant, 34; metaphysics, 99; Hedonism, and Kant's ethics, 133; *Justice* reviewed, 140; summaries of articles on, 176.
Spenser, Edmund, 11.
Spinal cord, 177.
Spinning damsel, the, 177.
Spinoza, Benedictus de, 177.
Spirit, feminine gender, 182.
Spiritism, and immortality, 136, 177.
Spiritualism, ghosts, 126, 135; frauds, 146; monism opposes, 150.
Spontaneity, 154. (See necessity.)
Spontaneous religious beliefs, 107.
"Spottcrucifix," the, 97.
Stage, reformed, 177.
State, the, superpersonal, 46; Philippines, 105; clean money, 109; Am. Railway Union, 116; expansion, 121; religious conferences, 167; revolution, 169; a natural political product, 177.
Starr, Prof. Frederick, 94.
Statue, embodiment, 27; of Buddha, 101.
Staurolatry, 177.
Stead, W. T., 126.
Steele, G. M., 99.
Stein, Ludwig, 163.
Still small voice, the, 177.
St. Louis Exposition, 94, 111, 135.
Stockwell, C. T., 120.
Stonehenge, 178.
Stone worship, Caaba, 103; Rosetta, 107; Stonehenge, 178.
Stone's fall, the, 178.
Stories of Buddhism, 73.
"Storm and Stress," in German literature, 109; in Christianity, 126.
STORY OF SAMSON, THE, 59.
Straight line, the, 42, 178.
Strange case, a, 153.

Stray shots, 159.
Striate body, the, 39.
Strikes, of the horses, 178; side switches of progress, 182.
Struggle, ethics of, 119; of pre-Christian religions, 157; in the far East, 178.
Stumbling block, in philosophy, a, 35.
Suàla, 98.
Subliminal, 38.
Substance and form, 5.
Suffrage, woman's, 185.
Suggestibility of crowds, 178.
Suggestion, hypnotic, 179.
Suicide, justifiable? is, 179.
Sui generis, vitality, 16.
Sumerians, 153.
Summaries, of books, 29-93; of articles, 93-187.
Summero-Accadians, 57.
Sunday, 108.
Sunset Club, 118, 121.
Super-personal God, the, 127, 138.
Superscientific, and pure reason, 179.
Superreal, the, 24, 42.
Superstition, in religion and science, 165, 179; in modern liberalism, 170.
Supreme Court and the P. O., 162, 179.
Sutta Nipata, 103.
Surd, the, in philosophy, 34; in mathematics, 35.
SURD OF METAPHYSICS, THE, 34.
Surrogates, 55.
Survey, a systematic, 31.
Suzuki, Kwasong, 75.
Suzuki, Teitaro, 83.
Swastika, 124.
Swedenborgian, 126.
Symbolism, Christian, 135; pre-Christian, 157.
Symbols, pragmatic tendency of, 20; dogmas as, 26; Chinese, 77; of all religions, 113; double eagle, 116; vary, religion remains, 135; old, in new sense, 156; seal of Christ, 172; persistence of, 179.
Sympathy, international, 8; reader's, 28.
Symphony, an embodiment, 27.
Symposium, occultism in mathematics, 145.
Synonyms, mind and spirit not always, 148.

T'AI-SHANG-KAN-YING P'IEN, 83.
Tao Teh King, 141.
Taoism, 179.
Tathagatha, 76.
Tax theories, income, 174; single, 179.
Taxation, representation without, 168; of capital, 179.
Teacher, a great moral, 81.
Teleiosis, 130.
Teleology, 31.
Telepathy, 129.
Telephus, 143.
Temptation of Buddha, 101.
Tendencies, modern scientific, 147.
Tenets, Buddhism, 68.
Terminology, Kant's hard, 33; Haeckel's, 131.
Terms, confusion of, 11; Egyptian resurrection, 111; psychology, 164.
Test, of philosophy, 14; of progress, 163, 179.
Text book, for the mentalist, 40; of Buddhism, 70-71; Chinese-English, 83.

Tidings of Joy, 181.
Tiele, Prof., 182.
Time, 176.
Tiridates, 107.
Thalmic region, the, 101.
Thanksgiving Day, 180.
Theater, 177.
Theist? Dr. Carus a, 137.
Theology, and astrology, 56; summaries of articles on, 180.
Theonomy and astronomy, 56.
Theophanies, 181.
Thophilus, 165.
Theory of self, Max Mueller's, 152.
Theosophy, 134.
Thibet, first missions in, 107, 181; skeleton dance, 114.
"Thingishness," actuality, 5.
Things-in-themselves, do not exist, 11; the surd in philosophy, 34 ff; Schiller's verse on, 36; the problem of, 181.
Third Commandment, 181.
Thoburn, J. M., 107.
Thomson, William, Lord Kelvin, 181.
Thought, organ of, 3; is monism a terminus of? 149; summaries of articles on, 181.
Three characteristics, 181.
Thrift and taxation, 179.
Thumann, Paul, 90.
Thurtell, Ellis, 94, 127, 149, 185.
To-day, 120.
Tolerance, 162.
Tolstoy, Count, commends Karma, 74; 80th birthday, 182.
Tool, the, philosophy of, 31, 182.
Topics, philosophical, 29.
Trace, i. e., image, 19.
Tradition, Cardinal Newman, 56-57, conservative, 60; apocryphal, 89; Queen of Sheba, 164.
Tragedy, 182.
Transfigured, history, by myth, 34.
Transcendentalism, modern, 33.
Transient, bodily existence, 24.
Transition, in modern theology, period of, 180.
Translation, 71, 84.
Traubel, Horace L., 119.
Traveling, during a strike, 182.
Treason and reform, 182.
Trigrams, 79.
Trilogy, Buddhist, 77.
Trinity, the, a universal conception, 182.
Trumbull, Gen. M. M., 118, 183.
Trusts and Unions, epic of two monsters, 126.
Truth, once true, always true, 4; of immortality, 22; verified, 50, 53; living it, 143; possible?, is religious, 167; summaries of articles on, 183.
Twelve Tales, 159.
Tychism, 159, 183.
Type, 183.

Ultimate cause, 11.
Unbelievers, 50.
Uniqueness, pure space, 41.
Unity, of purpose, 28; church, Chicago, 139; of souls, 176; of truth, 183.
Universal, maxims, 130; peace, 155; writing, 158; religions, 167; creed, 180; philosophy of the, 183.
Universality of God, 54.
Universe, the, soul of, 39-40, 175; moral? 183.

Universities, German, 125.
Unknowable, god of nescience, 55; is anything in causation? 104; The, 183.
Unmateriality, of the soul, 128; of God, 175.
Untenable, 52, 151.
Urchin, street, 23.
Urim and Thummin, 186.
Utility and evolution, 121.
Utopian, questions of labor, 104; international language, 118.

Value of mysticism, 153.
Vedantism, 139.
Vegetarianism, Christ's words, 183.
Venezuela, the Monroe doctrine and, 151.
Venus of Milo, 183.
Vera Icon, 184.
Verse, Schiller, 36.
Vestigia, 18.
Via Appia, 97.
Vicarious atonement, pre-Christian, 108, 184.
Vicious, habit in metaphysicism, 147.
View, bird's-eye, 77.
Vinegar, and bigotry, 66.
Violin notation, 152, 184.
Virgil, 107.
Virgin, vestal, 158.
Virtue and morality, 151.
Vitalism, questions of, 37, 184.
Vitality, a phenomenon, 16; conservation of, 184.
Vital-theology, Mr. Bell's, 180.
Vivisectionists, 96.
Vocation, the, 184.
Vocke, William, 137.
Vogt, I. G., 161.
Voter, the irresponsible, 168.
Von Gizycki, Prof., 165.

Wagner, Richard, 184.
Wake, C. S., 181, 184.
Wakeman, T. B., 102.
Ward, Prof. Lester F., 148.
Water of life, a Chinese sculpture, 184.
Weber, Dr. William, 108.
Weimar, Goethe museum in, 128.
Wheel, the, and the cross, 113.
WHENCE AND WHITHER? 43, 184.
White corpuscles, 147, 148.
Widow's Two Mites, Buddhist parable, 184.
Wilkinson, Mr. W. E. Ayton, 111, 156, 159.
Will, freedom of, 39; Th. Ribot on, 184.
Wise and foolish, poem, 94.
Witch persecution, 93; religion of science and, 166; abolition of, 184; summaries of articles, 184-185.
Withrow, Rev. W. H., 126.
Witness, God's works his own, 70.
Woman, of Samaria, the, 184; emancipation of, 185.
Womanhood, ideal, 62.
Woodcuts, fifteenth century, 114.
Words, 147, 185.
Work of *the Open Court*, 169.
Worship, image, 135.
World, folk-lore, 89; religions, two great, 102; language, Ostwald's theory, 157; parliament of religions, 167; renunciation, modern instance of, 185.

World's Columbian Exposition, Chicago, 1893, 102, 125.
World-conception, of Monism, 4; in art, 27; the basis of ethics, 45; Chinese, 77; Copernican, 110.
World-order, incarnate in motes and in men, 20; reason an echo of the, 49.
World Problem, the, poem on, 87.
Worms, nervous systems of, 155.
Wu Tao-tze, 106, 155, 185.

"X," in cognition, 147.

Yahveh, wars of, 122; Manitou, 185; summaries of articles on, 185-186.
Yama, God of Death, 114.
Yang and Yin, 186.
Yellow peril, the, 186.
YIN CHIH WEN, 84, 113, 186.
Youth, price of eternal, 186.
Yule Tide, 109, 186.

Zero, of feeling, 14; in mathematics and logic, 186.
Zeus and Prometheus, 163.
Ziggurat, 173.
Zodiac, the, and solar heroes, 60; of all nations, 79-80, 186.
Zoroaster, contributions to Christianity, 186; to the Bible, 187.